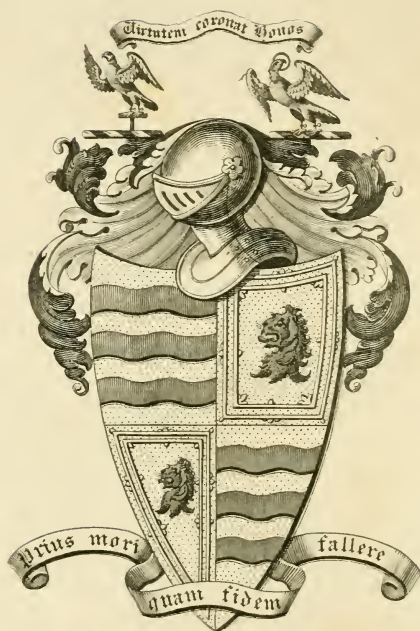


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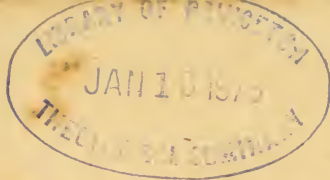
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CHRISTIAN LETTERS

TO

A PHYSICIAN,

AT L——

“ What think ye of Christ?—is the test
To try both your state and your scheme ;
You cannot be right in the rest,
Unless you think rightly of HIM.”

Olney Hymns.

ALSO,

AN EXPOSTULATION

AGAINST

ASHDOD-PHRASEOLOGY;

AND SOME

Thoughts on the prevalent Inaptness

OF THE

CHRISTIAN BELIEVER'S COSTUME.

~~~~~  
✓  
**BY EPSILON,** *pseud.*  
~~~~~

London:

PUBLISHED BY SIMPKIN AND MARSHALL,
STATIONERS' COURT.

1825.

THE

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PRINTED BY W. SMITH, KING STREET, LONG ACRE.

P R E F A C E.

CHRISTIANITY—how consolatory and animating to some—how uninteresting and insipid to others! but whence this distinction? are we not all pleasingly or painfully interested in its truth and reality?—are we not all flitting through the briefest span of time?—does not eternity encircle all our anticipations?

Will not each beating heart, after a few more pulsations, be deprived of its vital influence and moulder in the dust?—does not even the glittering world admit “The paths of glory lead but to the grave”? when the libe-

rated soul bursts into an existence of ethereal bliss; or takes up its abode “Where the worm dieth not, and the fire is not quenched.”

Yet how large is the portion of the wise and prudent of this world, who sit in darkness and the shadow of death! 'Tis grievous to see the gay licentious crowd sport and wanton on the brink of eternity, with that hardihood of senseless indifference which proclaims aloud —“We are like the beasts that perish.”

Yet no sooner has imperious Death hurried away his victim, than the arch-address of Satan is conspicuous.—All the pomp and pride of heraldry step forth to emblazon the event most dreaded; and with a matchless effrontery to claim the CHRISTIAN'S boon! The hatchment of pagan device becomes the screech-owl of Mammon, and ventures in dire irrelevancy to proclaim, “*Lucrum est*

mori”*—“*Mors janua vitæ*”† — “*In cælo quies*”§—or, perhaps, simply “*Resurgam.*”!!‡

“ Peace to all such—’twere pity to offend,
By useless censure, whom we cannot mend,
Life without hope can close but in despair,
’Twas there we found them, and must leave them there.”

When the part of our unconscious childhood is passed, and the mind is left to ruminate on the solemn events opening before us;—finding ourselves in a lost, ruined, and undone estate by nature, through the Adam-fall transgression—if, in mercy, we are brought into a state of grace, what a ray of the most glorious light shines in upon the soul, in the manifestation of Jesus Christ!—And when led on, step by step, to the discovery of the whole persons of the Godhead engaged in our present and our everlasting welfare—the mind is overwhelmed in the vast contemplation. And,

* “To die is gain.”

† “Death is the gate of life.”

§ “In heaven is rest.”

‡ “I shall rise again.”

as we trace the Father's love, the Saviour's pity, and the Spirit's quickening power—how can we abstain from exclaiming with the Apostle; “ Thanks be unto God for His unspeakable gifts!!”

Yet, as existing fact will ever confirm scripture-declaration, how few are the attractions which this rich display of love and mercy has to the natural mind, ever teeming with “ enmity against God.”

Willing, however, I am to hope, the number to be daily encreasing of those, who having been quickened by a Divine energy, no longer sleep the sleep of death—have been awoke from their slumbers by CHRIST, that he might give them light and life. These will, I trust, substitute the greetings of affection, for the vigilance of criticism, when reading this puny and imperfect attempt to discuss the mighty

mysteries of Redemption. Such can alone appreciate the subject—these only can rightly estimate the immense difference, between committing their *Immortal All* to the CREATOR, rather than a creature. With them, the *Deity* of 'The REDEEMER involves a subject far outstripping every other in importance.

Hence both the expediency and the fact of the *Deity* of JESUS is the prominent, though not the exclusive subject of the following Letters. Happy will be the writer, should the Divine blessing render them in any instance, the humble instrument, if not of confirming the strong, at least of strengthening the feeble minded in the faith of the Son of God; the rising hope of which is presumed to be a sufficient apology, for thus giving publicity to a private correspondence.

If a zeal for the purity of Christian truth

has, in any instance, drawn from me unwelcome animadversion, such, I can in verity affirm, has only a spiritual,—not a personal reference.

Consecutively will be found “An Exposition against Ashdod-Phraseology,” the evils of which, in their various ramifications, are neither few nor small. Having herein brought the subject before the Christian world, slightly, imperfectly, and only in part, I shall gladly leave its future discussion with the more competent.

In conclusion are some “Thoughts” on the inaptness of the sombre habiliments, ministerially and individually adopted by Christian Believers. But as the thoughts are brief,—here to dilate were only to anticipate.

CHRISTIAN LETTERS.

MY DEAR SIR,

HAVING understood that you find a considerable difficulty in giving credence to the Deity of our Lord and Saviour Jesus Christ, permit me to offer a few thoughts on that transcendent subject, greatly as it may suffer from so unskilful an advocate.

I am aware, however, that mere human suasion on so divine a theme, were imbecility itself:—faith in the Deity of Christ (so essentially distinct from mere acquiescence) not being of terrestrial growth, but the special gift of “the Father of lights,” who condescends to reveal His Son to those only, who are called by his Grace. Gal. i. 15, 16.

Confidence does not, however, fail me, that in the sequel of the Correspondence, which I now invite, ample evidence of the fact assumed will not be wanting, though its convincing power is not at my command.

I commence by unequivocally asserting the positive humanity or manhood of our adorable JESUS,—that being the inevitable consequence of “God being manifest in the flesh.” The titles and offices of the Great Redeemer demand, indeed, that He should be “found in fashion as a man.” Nor can the Divinity, in any degree, lose its perfections by being united to humanity, more than our souls can lose their properties, by being united with our bodies.

Still I am aware, the fact of the manhood of Jesus will enervate the proof of his Deity; since it requires the Divine effort of FAITH to recognize Him, as equal to the Father, touching His Godhead, though inferior to the Father, as touching His manhood.

The scriptural evidence, in behalf of the Deity of Jesus, being about parallel with that of his humanity;—and all truth being of necessity consistent with itself, the consistency of truth inevitably developes Christ Jesus to be both God and man. No other elucidation or conclusion can remove the difficulty, or rather the contradiction that would otherwise ensue; and, contemplating the whole plan of salvation, so clearly revealed in the oracles of God, it becomes obvious, that SUCH combination MUST exist in the person of THE REDEEMER. Of which, the inspired Psalmist was

so well aware, as explicitly to declare, that “None can, by any means, redeem his brother, nor give to God a ransom for him,” Psl. xlix. 7. which declaration is obviously, and inevitably fatal to our Redemption, being effected by mere humanity.* How animating, therefore, to hear the Lord of life and glory, declaring His gracious intentions towards the apostate death-stricken sons of Adam, as thus promulgated by the divinely directed pen of His prophet Hosea—“I will ransom them from the power of the grave; I will redeem them from death;—O! death I will be thy plague;—O! grave, I will be thy destruction.” Hos. xiii. 14.

Without my now dilating on the unwelcome fact of our being born in sin, the children of wrath; you must surely, my dear Sir, admit that, man by nature is prone to violate the divine laws of Jehovah: and as the breach of human laws subjects the offender to temporal death—so the breach of divine laws entails upon him death eternal. In neither case, can present or future obedience

* Seriously to speak of “redemption” by Christ, is above nature; since the very *word* implies a consciousness of existing captivity. Hence, though the lips may conform to the expression, none can be really solicitous about *redemption*, until they know themselves to be *captives*—that is, sold under sin, and led captive by our spiritual enemy at his will. None other will obey the injunction of the Psalmist, and give thanks to the Lord Jesus for *redeeming* them from the hand of the enemy. Psl. cvi. 10.

compensate for past transgressions.* Justice, therefore, so essential to an earthly judge, must of necessity, be the paramount attribute of the “Judge of all the Earth,” who expressly declares by His prophet Isaiah, “Because ye have said, we have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore, thus saith the Lord God, behold, I lay in Zion for a foundation, a stone—a tried stone—a precious corner stone—a sure foundation; he that believeth, shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies.”† When the flattering unction, with which the unreconciled sinner, so vainly, yet so fondly deceives himself, will cease to be a solace,—since

“A God all mercy is a God unjust.”

Therefore, to “lay this stone in Zion, as the

* It was well observed by Mr. Justice PARK, in lately summing up to a jury, that, could it even be proved, the prisoner, antecedent to the crime with which he was charged, possessed the purity of an angel, it would not avail him in removing specific guilt, and, therefore, in averting its consequences. This was not less judicially, than theologically correct.

† Isaiah xxviii. 15, 17.

foundation" of averting these punitive and impending consequences, it became imperative, that JUSTICE and MERCY should meet together in one perfect and spotless IDENTITY. But this, no abstract humanity could realize—since, "*All have sinned.*" Neither could abstract Deity be rendered amenable to the demands of justice, or become the Mediator of apostate man. Hence, a divine and human Compound * became the only "*sure foundation*" on which Righteousness and Peace might kiss each other. This central point, whence all the lines in Christian Theology diverge, is thus finely and faithfully expressed by Milton—

"Father of mercy and of grace—
 No sooner did Thy dear and only Son
 Perceive Thee purposed not to doom frail man
 So strictly, but much more to pity incline.
 He to appease Thy wrath, and end the strife
 Of MERCY and JUSTICE in thy face discern'd,
 Regardless of the bliss wherein He sat
 Second to Thee, offer'd Himself to die
 For man's offence. O unexempl'd love,
 Love no where to be found less than Divine!
 Hail Son of God, Saviour of men! Thy name
 Shall be the copious matter of my song
 Henceforth, and never shall my harp Thy praise
 Forget, nor from Thy Father's praise disjoin."

* Irenæus, a distinguished primitive Bishop of the Second Century, known to Polycarp, the personal Disciple of St. John, has thus expressed his views of the mystic union between the

In pity, moved by the perilous condition of man, that all glorious Component of the adorable Trinity, known to us as "The Son of God," condescended to become incarnate, as thus minutely predicted more than seven centuries previous to the stupendous event.—"Hear ye now, O! house of David, is it a small thing for you to weary men, but will ye weary my God also? Therefore, the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name IMMANUEL." Is. vii. 13, 14.; which name is declared, Mat. i. 23. to signify "God with us." And He it was, who should be "Wounded for our transgressions—bruised for our iniquities,—on whom was the chastisement of our peace, and by whose stripes we are healed." Is. liii. 5. The salutary application of this promise, though obvious to the believer in all ages, has ever been "A stone of stumbling, and a rock of offence" to every son of Adam, until taught by the Holy Spirit to estimate its supreme importance, preparatory to

Godhead and Manhood of Christ, in the work of Redemption—"Christ, united man to God: for, if man had not overcome the adversary of man, the enemy could not, according to the plan of God's justice, have been effectually overcome. And if, as God, he had not conferred salvation, we should not have been put into the firm possession of it. It, therefore, behoved the Mediator between God and man, by his affinity with both, to bring both into agreement with each other."

a participation in its benefits; it being the prerogative of the Holy Spirit to convince of sin—to testify of Jesus, and to guide into all truth. Nor can we, until the Holy Spirit hath testified of Christ to our guilty consciences, duly appreciate the mighty work which the Father gave him to do, in making reconciliation for iniquity, and in bringing in an EVERLASTING RIGHTEOUSNESS,* as the divine basis, of preaching good tidings to the meek—of binding up the broken hearted, and of proclaiming liberty to the enthralled sons of Adam, led captive by Satan at his will.

The brilliancy, purity, and perfections of this EVERLASTING RIGHTEOUSNESS, wrought out, and

* Many *Soi-dissant* Evangelists, in this our day, scarcely even profess to preach the imputed righteousness of our glorious Surety-head; others preach it with such carnal reserve, as avoids giving offence to Pharisees; whilst even the faithful Christian teacher is much too apt to speak of this vital point of Christian doctrine in terms so vague and desultory, as to leave their incipient hearers, much and long in the dark. For the righteousness of Christ, ABSTRACTEDLY considered, can profit us nothing—nay, indeed, in his majestic Trinitarian character, it is decidedly unpropitious to man, as a sinner. But as our gracious and condescending Law-fulfiller, the righteousness of Jesus becomes not only a special pledge, but in fact and reality, a legal tender for our justification. It being expressly by a righteous obedience to the law, that the Lord of life and glory became a “Righteous servant to justify many,” and, therefore, by imputation—“The Lord OUR righteousness.”

brought in by Jesus, our great Surety-head, forms a contrast so striking to the "filthy rags" of professed human righteousness, that it obviously can emanate from no lower source than abstract Deity. In truth, it would be inadequate to the purposes of redemption, were it less than divine. The invalidity of all human righteousnesses was well known to the Apostle Paul, having been himself an eminent Pharisee—so eminent, as to declare, that touching the righteousness which is of the law, he was blameless:—Yet this, and every thing else he counted LOSS, for the excellency of the knowledge of Christ Jesus, his Lord, that he might be found in Him, not having the righteousness which is of the law, but that which is through the faith of Christ, (and mark the consecutive deification of Christ) the righteousness of God by faith. Phil. iii. 7, 9. Thus the righteousness of Christ is obviously a divine righteousness, and, therefore, the only "everlasting righteousness;" to be possessed of which, by imputation, is essentially pre-requisite to a celestial inheritance.

The righteousness of the Scribes and Pharisees may have been perfect in *its kind*: "But except, says the adorable Jesus, your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." And thus Messiah's injunction,

Mat. vi. 33. "Seek ye first the Kingdom of God and *His* righteousness," rather than your own. "Christ himself being the end of the law, FOR RIGHTEOUSNESS to every one that believeth." Rom. x. 4. Having, by a perfect ACTIVE obedience, "magnified the law, and made it honourable." Is. xlii. 21. And, though "Lord of all," Acts x. 36. yet by this very obedience, he subjected himself to the appellation of a "Servant." "For though He *was* rich, yet, *for our sakes*, He *became* poor, that we, by his poverty, might be rich." 2. Cor. viii. 9. Hence by the obedience of this divine One, * many were made righteous. Rom. v. 19. Therefore, although we have another's sin imputed to us, yet has the Believer the antidote—another's righteousness imputed to him. If by the offence of one, judgment came upon all men to condemnation—even so, by the righteousness of ONE—righteousness came upon all men to justification." Rom. v. 18. "For as in Adam, all die,

* This is the sum and substance of human redemption, and the only procuring cause of man's restoration to Paradise. The commencing lines of Milton's "Paradise Regained," are therefore thus :—

"I who ere while the happy garden sung
By one man's disobedience lost, now sing
Recovered Paradise to all mankind,
By ONE man's firm obedience fully try'd."

even so in CHRIST, shall all be made alive." 1. Cor. xv. 22.

But the all-perfect obedience of Christ, was not only *active*, but also *passive*.* Having died for our sins, according to the Scriptures. 1 Cor. xv. 3. Having become obedient unto death, even the death of the cross. Phil. ii. 8. Having suffered for sins, the JUST for the *unjust*, that He might bring us to God. 1 Peter iii. 18.—Having come to give His life a ransom for many. Mat. xx. 28. Thus, by the *passive* obedience of JESUS, believers are cleansed from the condemning power of sin. Rom. viii. 1.; also, 1 John i. 7, &c. And by the *active* obedience of Jesus, believers are made the righteousness† of God in Him. 2 Cor. v. 21.

* To speak in general terms, of salvation emanating from the obedience *and death* of Christ, is language surely obscure and inappropriate. The *obedience* of the Redeemer being equally exemplified by his *death* as by his *life*—the one *active*—the other *passive* obedience:—In which latter, he emphatically became "*obedient unto death*."

† Two distinct kinds of righteousness pervade the sacred oracles, which every real Christian knows how to keep separate. One is merely human, and although it has no saving effects, yet is productive of much exterior decorum, and many excellent specimens of human conduct. Scripture, therefore, distinctively terms this "Our own righteousness," &c.—it is merely terrestrial, and therefore "has its reward" in this life.

But it is the all-glorious, law-fulfilling righteousness of our

It is therefore collectively the *active* and *passive* obedience of Christ Jesus, which completes his character of Redeemer, having thence, both lived and died—TO REDEEM; and by a glorious resurrection and ascension, he confirmed and ratified the redemption he had wrought out. For if Christ be not risen, all preaching is vain, and faith also is vain! Herein are all the perfections of Deity in the redemption of man, though feebly illustrated, yet exhibited in sublime harmony:—the riches of mercy are displayed, and at the same time the divine law has received its full demand.

We have now, my dear Sir, arrived at the fact of Jesus being “THE REDEEMER”—let us therefore scrutinize that pre-eminent title, and endeavour to ascertain, whether it is not essentially the concomitant of Deity. The Psalmist not only assures us that, man cannot redeem his brother; but expressly declares “The Lord redeemeth the souls

adorable Covenant Head, appropriated by faith, that can alone procure our justification; precisely as the atoning sacrifice of Christ can alone procure our pardon.

Pardon of sin, though it redeems from hell, raises not to heaven. Justification, through the righteousness of Christ *imputed*, can alone give, even the pardoned sinner, a title to a heavenly inheritance. And sanctification, through the transforming power of the Holy Spirit, can alone prepare us for that blissful abode.

The two kinds of righteousness will be found bearing their relative position? Hosca x. 12.

of his servants, and that none who trust in him shall be 'desolate,' Psl. xxxiv. 22. Isaiah also frankly declares—As for our REDEEMER, the Lord of Hosts is his name, the holy one of Israel," which Jeremiah thus confirms,—The REDEEMER is strong; the Lord of Hosts is his name, he shall thoroughly plead their cause.* Jesus of Nazareth, being the only Redeemer and intercessor, and holy one of Israel—it follows of necessity that he is "The Lord of Hosts."

Further to pursue the various prophetic recognizances of Jesus our Redeemer, would, I am sure, my dear Sir, be superfluous. I therefore pass on to FACTS, correspondent with the deity of Jesus; but shall purposely abstain from laying any stress on the miracles personally wrought by our Lord

• The intercessory character of the great Redeemer is, I believe, willingly admitted by all who bear the Christian name; though the *nature* and *basis* of that intercession are comparatively little regarded.

Averse, indeed, as men may be to bow to the SCEPTRE of JESUS, they are generally glad to avail themselves of his *advocacy*, however little they may know of the only valid plea that can be urged in bar of punitive justice and judgment.

Simply to speak of "the merits of Christ," without defining their mode of operation in the believing sinner's behalf, is ill-calculated to relieve the conscience, inform the judgment, or to dispel the darkness that so often hovers over the incipient believer's mind.

when upon earth. Though the fact of their invariably yielding to his simple *fiat*, irrespective of all ulterior authority (as in prophetic or apostolic miracles,) ought, in common fairness, to silence the repellant assumption, of the miracles of the Messiah being the result of a delegated power. But as those, who make that assumption, fortify themselves behind the insuperable difficulty of *proving a negative*, I abstain from availing myself of the personal miracles of our Lord, in demonstration of his Deity. But such are the strength and variety of the positions which remain, that I apprehend no inconvenience will arise from this forbearance. Perhaps the following may suffice as an incipient fact—"When Jesus came into the Coasts of Cesarea Philippi, he asked his disciples, saying, whom do men say, that I the Son of man am? and they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, but whom say YE that I am? and Simon Peter answered and said, thou art Christ, the Son of the living God; and Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven", Mat. xvi. 13, 17 As the "revealing," herein mentioned, could not apply to our Lord's self-evident humanity—of

necessity, it must have referred to his divinity. To substantiate which, we have the combined testimony of our Lord upon earth, with that of "my Father who is in heaven," through apostolic instrumentality.

In Luke xxi. we find our Lord speaking of the destruction of Jerusalem, and of the distressing and portentous events that would occur before the last day. These events were predicted by Jesus, to bear heavily on real Christians, who should be brought before kings and rulers for his name's sake. To meet this emergency, he expressly promised to give them—very long subsequent to his terrestrial abode—a mouth and wisdom, which all their adversaries should not be able to gain-say, or resist. This, I need not observe, is an unequivocal assumption of the divine prerogative, both in reference to time and fact.

In Matthew xxv. the Lord Jesus, who, in consequence of incarnation, is known to us as the "Son of Man," as well as the "Son of God," thus announces his future coming to judgment; in which, the attitude and power assumed, as also the various concomitants specially enumerated, all so obviously pertain to Deity, that blasphemy, the most unequivocal, must attach to the converse of such being the fact,—“When, says Jesus, the Son of Man shall come in his glory, and all the holy

angels with him, then shall he sit on the throne of His glory; and before Him shall be gathered all nations; and He shall separate them, one from another, as a shepherd divideth his sheep from the goats: and, he shall set the sheep on the right hand, but the goats on the left. Then shall [Jesus] the King [of Kings] say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." Should you be tempted to observe, these are rather declarations than facts,—I reply, admit them to proceed from the lips of infallible TRUTH, and fact and declaration become synonymous.

King David was taught, by the spirit of God "that cannot lie," to declare, that "every man, at his BEST state, is altogether vanity;" consequently his power, whilst on earth, is very limited—in death it entirely ceases. Had King David exemplified what he meant by man in his best state, there can scarcely be a doubt of his adducing the patriarch Moses, as the best specimen of mere man that ever lived upon the earth: and one, who had higher pretensions, and more distinguished privileges, than any other mere son of Adam. In addition to which, the miraculous powers delegated to Moses, entitle him to high pre-eminence among men. And yet the fact being admitted, that *he was only a man*, though in his

“best state,” or of the best description,—he at once, falls under the depreciating declaration of King David—of being “altogether vanity.”

I am sure, therefore, my dear Sir, you will admit, that it would have been the extreme of folly, nor indeed less than blasphemy, on the part of Caleb or Joshua, at any time, to have invoked “The name of Moses,” for the purpose of performing a miracle in behalf of a decrepit Israelite. And as those two faithful servants of the Most High, were precisely of that opinion, they were too well taught to make the attempt.

If, however, we refer to the third chapter of the Acts of the Apostles, we find a conclusive record of the divine essence and power of that NAME, which is above every name—long *subsequent* to the terrestrial abode of its Divine Possessor, as thus developed:—“Now Peter and John went up together, into the temple, at the hour of prayer, being the ninth hour. And a certain man, lame from his mother’s womb, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to go into the temple, asked alms. And Peter, fastening his eyes upon him, with John, said, look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, silver and gold

have I none, but such as I have, give I thee. IN THE NAME OF JESUS CHRIST OF NAZARETH rise up and walk. And he took him by the right hand and lifted him up; and immediately his feet and ancle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God. And all the people saw him, walking, and praising God; and they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amasement, at that which had happened unto him. And as the lame man, which was healed, held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering," &c.

Justice, to this interesting and affecting narrative and decisive fact, would prompt me still to enlarge the quotation, did not my imagination already hear you exclaim,

" All hail! the power of JESU'S NAME,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all!! "

Thus, my dear Sir, we have taken a cursory view of the extremity of man as a transgressor; and pursuing this solemn and all important subject, we have perceived the absolute necessity of a

Divine Redeemer. We have subsequently recognized Jesus of Nazareth as the ONLY Redeemer. We then considered the DIVINE appellatives, titles, and attributes which Holy Scripture applies to THE Redeemer. And, though we might have adduced numerous illustrations of corresponding omnipotence in the personal miracles of Jesus, yet, for the reasons stated, their cogency was not pleaded.

We then caught a glimpse of the latent divinity, inherent in Jesus of Nazareth; which, though not generally known, was revealed to Peter and others. Consecutively we recognized our meek and lowly Lord, expressly assuming the divine prerogative of promising to communicate wisdom to believers in peril, ages posterior to his crucifixion. Afterwards, we viewed Him in all the glory of his DIVINE, and in all the august and solemn plentitude of His judicial character—coming to judgment. And, lastly, we contemplated the divine and miraculous power of the NAME of JESUS, *subsequent* to the terrestrial abode of the personal humanity with which that NAME was associated.

I have not, however, the temerity to anticipate a favourable result to this feeble effort, unless, in much condescension, “The Spirit beareth witness.” In which event, your mind, though accustomed as it perhaps may have been, to che-

rish the adverse ruminations, “ of philosophy, falsely so called,” will cease to hesitate receiving, with a cordial embrace, truths so interesting—so mysterious and divine. Various instances of which, even under the most unfavourable aspects, have happily occurred at every period of the Christian era, to encourage my ardent and my present hope.—I will just mention the following, on the authority of Sozomen.

“ A council met to discuss the Arian heresy at Nice, (hence called the Nicene council) in the year of our Lord 325, the members of which, were conveyed there at the request of the Emperor Constantine, and maintained whilst there at his expence. [It was not, until the Arian reign of Constantius, that the sublime elements of Christianity became secularized, as a nominal state-appendage; whence the shadow so generally supplants the substance.]

“ Before the immediate business of the synod was entered upon, their attention was engaged by the attempts of some Pagan philosophers, who appeared among them; some with a design to satisfy their curiosity concerning christianity itself; others wishing to involve the christians in a cloud of verbal subtilties, and to enjoy the mutual contradictions of the professed followers of Christ, (the arians and the trinitarians). One

of the Pagan philosophers distinguished himself above the rest by the pomp and arrogance of his pretensions. On this occasion an old Christian, who had suffered severe tortures, with a magnanimous constancy, from fidelity to the truth, in the previous cruel, and persecuting reign of Dioclesian, though unacquainted with logical forms, undertook to contend with the philosopher. Those who were more earnest to gratify curiosity, than to investigate truth, endeavoured to raise a laugh at the old man's expence; whilst Christian persons were distressed in anticipating a contest apparently so unequal. Respect for the man, however, induced them to permit him to engage, and he immediately addressed the philosopher in these terms:—Hear, philosopher, in the name of Jesus Christ! There is one God, the Maker of heaven and earth, and of all things visible and invisible, who made all things by the power of his WORD, and confirmed them by the holiness of his SPIRIT. This WORD, whom we call the Son of God, compassionating the sons of men, involved in error and wickedness, chose to be born of a woman, to converse with men, and to die for them, and he will come again, as the judge of all things, which men have done in the body. That these things are so, we believe in simplicity: Do not then labour in vain, investigating the manner in which these things

may or may not be, and seeking to confute things which ought to be received by faith; but if thou believest, answer me, now that I ask thee?—Struck with this plain and explicit address, the philosopher said, “I do believe;” with pleasure owned himself vanquished, confessed that he embraced the truth as it is in Jesus, and advised the other philosophers to do the same—declaring that he was changed by a divine influence, and moved by an energy which he could not explain.”

Ponder these things, my dear Sir, in your heart;
and to accept every friendly assurance, from

Your's,

Very sincerely,

BEAR with me, my dear Sir, should I confess, that I weep for your Theology—since it too obviously pertains to the unhallowed school of Socinus; and though preferable perhaps to the paganism of Budhu or Confusius, &c. is scarcely so to the theory of Mahomed; and from its very constitution, must ever leave its professors to the retributive justice of an unreconciled God—who in that case, we are assured, is a consuming fire. Deut. iv. 24.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, a preacher of righteousness—how shall we escape if we neglect the great salvation, so fearfully rejected by the Socinian theory? But before we can rightly estimate the *greatness* of the salvation Christianity is so competent to realize, we must view ourselves in the mirror held up by the Apostle Paul to the Roman Believers, and aforesaid by the Psalmists

and other Prophets to the Old Testament Believers; who unite in assuring us, that, "There is none righteous, no not one,—there is none that understandeth,—there is none that seeketh after God (by nature);—they are all gone out of the way, (by nature)—they are altogether become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit,—the poison of asps is under their lips! Whose mouth is full of cursing and bitterness (by nature), their feet are swift to shed blood! Destruction and misery are in their ways; and the way of peace they have not known—there is no fear of God before their eyes. Now we know, says the Apostle, that whatsoever things the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God. Therefore, by the DEEDS OF THE LAW, shall no flesh living be justified in his sight, for by the law is the knowledge of Sin. Rom. iii. 10, 20.

Yet cursed is every one that continueth not in all things which are written in the Book of the Law to do them .Gal. iii. 10. For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. James ii. 10.

Hence it is indisputable that we all live under a violated Law: And, as observed in my former

Letter, neither present or future obedience, can compensate for past transgression ;

“ Man, with his whole posterity must die!
 Die he, or *Justice* MUST ; unless for him
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.
 Say heav’nly Powers ! where shall we find such love ?
 Which of YE will be mortal to redeem
 Man’s mortal crime, and Just, the unjust save ?
 Dwells in all heaven charity so dear ?
 He* asked, but all the heav’nly choir stood mute,
 And silence wars in heav’n ! On man’s behalf
 Patron or Intercessor none appeared !
 Mush less that durst upon his own head draw
 The deadly forfeiture and ransom set.
 And now *without redemption* all mankind
 Must have been lost, adjudged to death and hell
 By doom severe ! Had not the Son of God,
 In whom the fulness dwells of Love Divine,
 His dearest mediation thus renewed—
 Father ! Thy word is past—man shall find Grace,
 And shall not Grace find means, that finds her way ?
 Behold ME then ! Me for him—Life for life
 I offer :—On ME let thine anger fall—
 Account ME man—I for his sake will leave
 Thy bosom, and this Glory next to Thee
 Freely put off ; and for him lastly die—
 Well pleased on ME let death wreak all her rage.
 But I shall rise victorious, and subdue
 My vanquisher, spoil’d of his vaunted spoil ;
 Death his death’s wound shall then receive and stoop

* The Father.

Inglorious—of his mortal sting disarmed.
I through the ample air in triumph high
Shall lead Hell captive, maugre Hell, and show
The Powers of Darkness bound."

Nor is this matchless theme confined to Christian Milton; but even his only poetic compeer, though of dramatic renown, has thus in miniature expressed it,

"—— All the souls that were, were forfeit once;
And He that might the 'vantage best have took
Found out the Remedy."

If so—What was this Remedy? An Apostle has thus divinely described it—"When the fullness of time was come, God sent forth His Son, made of a woman, made under the Law, (that by his active and passive obedience—his resurrection and ascension) He might *Redeem* them that were under the Law." Of which *Passive* obedience, the Jewish sacrifices had long been the types; and though in *themselves* of no intrinsic merit—they were the shadows of good things to come. For it is not possible that the blood of bulls and of goats should take away sin. Therefore, when Jesus came into the world, He saith, Sacrifice and offering Thou wouldest not, but A BODY hast thou prepared ME: in burnt offering and sacrifices for sin, thou

hast no pleasure. Heb. x. 4, 6. Hence the Jewish typical sacrifices were for ever abolished, "through the offering of the body of Jesus Christ, once for all."—For by one offering he hath perfected, for ever, them that are sanctified.* Heb. x. 10, 14.

Hence believers are enabled "to enter into the holiest (*i. e.* to draw near to Jehovah) by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh. Heb. x. 19, 20. And he who when incarnate, thus supplicated the Father—"And now, O, Father, glorify thou me, with thine own self, with the glory which I had with Thee, before the world was." John xvii. 5. HE it was, "who took not on Him the nature of angels—but he TOOK ON HIM the seed of Abraham." Heb. ii. 16. Therefore, as he consented to the act, he must have existed prior thereto; which existence was obviously not human, as he could not "have taken upon himself" what he already possessed. It could not have been angelic; since that nature is mentioned

* If the blood of Christ, so long shadowed forth by Jewish sacrificial rites and ceremonies, is not the efficient and effectual propitiation for sin, the Bible is a mere cunningly-devised fable.—But if the blood of Christ is, to the quickened, believing sinner, the only antidote of guilt, all who reject its application must live without hope, and die without mercy; for, "without the shedding of blood there is no remission of sin."

as equally distinct from his own, and which “He took NOT on Him.” It, therefore, must have been DIVINE; this alone solves the difficulty presenting itself under every other view of the subject,—this and this alone, I apprehend, is in unison with the whole tenour of Scripture.

Rightly to comprehend, or even to give a tolerable solution of the vital essence of the Psalms and the Prophets, without perceiving their frequent reference to the incarnation of Him, “to whom gave all the Prophets witness,” is both morally and critically impossible—since the very spirit of prophecy is the testimony of Jesus. Rev. xix. 10.

To cherish, for a moment, the idea, that He, of whom the Psalmists and the other Prophets have so copiously and so sublimely spoken, was Himself ONLY a Prophet*—a mere peccable mortal, is

* No mere prophet had ever the profane temerity to proclaim the Divine Will in his *own* name, but always to preface his message with, “Thus saith the Lord,” &c. yet Jesus disclaimed all Vicegerency, and invariably assumes the personally imperative attitude; as, “Verily, verily, I—I say unto you,”—so strikingly and repeatedly mentioned, in expanding the decalogue, &c. Matt. v. And in subsequently adding thereto, he says, “A new commandment I—I give unto you,” &c. John, xiii. 34. Further—“Whatsoever ye shall ask, IN MY NAME, that will I—I do, that the Father may be glorified in the Son. If ye shall ask any thing, in MY NAME, I—I will do it.” John xiv. 13, 14.

indisputably to sultify the whole range of Inspiration, and disdainfully to oppose the fact of "The Lord God having dwelt among us." Ps. lxviii. 18.

In reviewing the Psalms, we cannot proceed farther than the Second Psalm, without recognizing the Incarnation of the Son of God, with the concomitant of his Divine and Spiritual Kingdom, to be the theme of it; and though the subject is a lofty one, the language is not less sublime.

In traversing the Book of Psalms, the 20th, 40th, 45th, 72d, 87th, 102d, 110th, &c. will also be found prominent in dilating on Messiah that should come. The first Verse of the latter Psalm, our Lord himself, when on earth, condescended, interrogatively, to expound to the enquiring Pharisees, thus, "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ—whose son is he? They say unto Him, the Son of David. He saith unto them, How then doth David, in spirit, call him Lord?—saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies my footstool, If David called him Lord—how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions." Matt. xxii. 41, &c. An embarrassment from which, I apprehend the

Socinian Unitarian* would in vain attempt to disengage himself.

The Apostle Paul, whilst in a state of "ignorance and unbelief," thought as lightly of the Ever Blessed Jesus, as any Socinian Philosopher could have wished him to think; yet, when our Lord had opened his understanding, and changed his heart, we find him thus addressing the Believers at Colosse—"Beware, lest any man *spoil* you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead *bodily*." Col. ii. 8, 9.—Thus the same operation of the Spirit, that changes the heart, invariably makes known the Deity of Jesus. Socinianism being the ebullition of the carnal mind, it may assume a comely exterior—Matt. xxiii. 27—but it leaves the heart just where it found it; though, from the heart are all the issues of spiritual life, as well as of natural life.

* As I am not aware that Tri-theism has had any advocates, since the days of Abelard, in the XIIth century, whose errors of theory were scarcely less than those of practice—it of necessity follows that, all who bear the Christian name are UNITARIANS. The attempt, therefore, of the Socinian School to distinguish itself from the Trinitarian, by the general term, "Unitarian," is puerile in the extreme, and so quite out of place, as to bear the impress of a lack of knowledge.

The truth of the Deity of Jesus, combined in the Trinitarian theory, is fully demonstrated by its being the only doctrine capable of conveying spiritual nutrition to the soul of man; though, as the Spirit *searcheth* all things—mere nominalism of any kind, profiteth nothing. The fact is irresistible, that none were ever translated from the kingdom of Satan to the kingdom of God's dear Son, or in other words, were converted from nature to Grace, by the regenerating power of the Holy Spirit, without implicitly and explicitly becoming Trinitarians. Experience has amply proved that no other Creed can support the divine life in the soul of the heavenly aspirant*.

I am truly grieved to find you fallen into the snare of Gifford, and to assert on his authority, "That by making Christ to be God, we destroy the leading characteristic of the Gospel system, namely the duty of Example. For (as you, my dear Sir, enquire) how can a Being, having the attributes of Infinite Power and Wisdom, in any way be considered as an Example within the

* The time was, when I viewed with a lively interest, the promising and commanding attitude assumed by a much-respected M. P. and a few of his clerical friends, to proclaim the Gospel to their fellow sinners. But a lamentable departure from the Trinitarian doctrine proved fatal to that hopeful nucleus. May Jer. xxxi. 9, yet be realized !

reach of frail mortal man? To have become an example (you observe) he must have divested himself of his infinite attributes." Yet so fallacious appears to me the preceding argument of Captain Gifford, the Naval Champion of Socinianism, that I hesitate not a moment to declare, with reverence, that if we impugn the Deity of Christ our Lord, there ceases to be any Example worthy of our regard. Nay, indeed, there can be no medium; for if the Blessed Jesus was not really entitled to all the Divine distinctions which he claimed—those imputations of blasphemy so incessantly hurled against Him by the unbelieving Jews, instantly become established: and at once place our adorable Saviour and Redeemer in the lowest grade of human delinquents—realizing precisely the crime for which Herod was smitten by the angel of the Lord, and eaten of worms, until he gave up the ghost. Acts xii. 23.

Thus the Jews were, even in their blindness of heart and unbelief, consistent and true to their point. The assumption of Deity by Jesus was so invariable and unequivocal, that no alternative was ever left them, but either to pay the homage due to the fact, or to accuse of blasphemy. Hence they were wont to declare, "For a good work we stone thee not; but because thou, being a man, makest thyself God!"—"The Jews sought the

more to kill him, because he not only had broken the Sabbath, but said also, God was his Father, making himself equal with God." In fact, his very condemnation before the Jewish Sanhedrim, and the ostensible cause of his crucifixion was his avowal of Deity, and of his hereafter coming in his Divine character, to judge the earth. This caused the high priest to rend his clothes, and to condemn him to death for blasphemy.

Therefore, a theory, founded as the Socinian theory is,—on the assumption of our Lord being a good man—but man only—is utterly untenable ground, and though bad in philosophy, is still worse in Divinity. To demonstrate which, I will simply appeal to Luke v. 20, 21. "And when Jesus saw their faith, he said unto him, man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this, which speaketh blasphemies? Who can forgive sins, but God alone?" &c. The Jew is, therefore, far more consistent than the Socinian—since, as the power of forgiving sins is exclusively a Divine prerogative, the assumption of it must be the result either of blasphemy or Divinity. Defiance is bid to any other solution, and yet *either* solution is alike fatal to Socinianism. O, ye acute Socinians! whence arises this dilemma?

The doctrine of Example, as stated by yourself,

is distinctly that of “ Going about to establish our own righteousness.”—An error so fatal to the Jews, Rom. x. 3, and so directly opposed to Christianity. “ For when the love of God our Saviour [mark the emphatic Deity of Jesus] towards man appeared, not by works of righteousness, which we have done; but according to his mercy, he saved us by the washing of regeneration, and the renewing of the Holy Ghost.” Titus iii. 4, 5. “ Therefore, attractive as the doctrine of Example may be esteemed—admirably as it may comport with the theory of Aristotle or Pythagoras—it is a very phantom, if made the *basis* of justification in the sight of God. Hence the Apostle Paul “ Gives thanks unto the Father ;”—for what ?—that he should obtain salvation by aspiring to the peerless Example of his Lord and Master ?—I trust not!—but—“ that he was delivered from the powers of darkness, and translated into the Kingdom of God’s dear Son, in whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins.” Col. i. 13, 14. The recipients of this blood-bought redemption are, *in truth*, the only aspirants after the great Exemplar, though of all others, the most conscious of being followers “ afar off.”

That which the world terms “ Virtue,” thrives best where its laudits are the least heard: for

though its name is ever flippant on the lips of the vain Fopling—the expatiating Senator—the declamatory Pleader—the Pulpit Moralist—the grave and self-complaisant Judge, or the Man of Letters

“ — Who resorts at every turn
To Athens or to Rome for wisdom short
Of man's occasions !”

It is with them an exotic—luxuriating only on the renewed heart of a Christian, and even there, ivy like, the shade is peculiarly favourable to its growth—and the cross to its support:—it is indigenous only to the soil of Calvary.

Men, by nature, are ever prone to consider themselves better Christians than *they think* the Word of God can make them. Or, if perchance, they deign to transplant any portion of Divine Revelation into their theory, it is only on condition of its becoming pliable to their purpose:—forgetting that the Word of God is composed of much sterner stuff, and that pliancy must proceed from the creature, and not from it, yes, even every imagination and every thought must be brought into captivity, to the obedience of Christ. 2 Cor. x. 5.

Man, by nature, being destitute of the least spark of genuine love to God, he hates and contemns his Word, both incarnate and written, accustomed

as he may be, to shew them each an external deference. Yet, without the Incarnate Word, man is without redemption—remove the written Word, man is like a ship in the ocean, without either a chart, or a compass; his estimate of human life is erroneous—his prospects of eternal life, to say the least, one dismal blank. Still the natural man or Socinian (persons alike spiritually dead) being much too *rational* to bow to the wisdom and love of God, invariably become the victims of their own craftiness. 1 Cor. iii. 19; since their wisdom and rationality consist in reasoning against every thing, and determining nothing; as if Scripture were not a form of sound words, of which the whole building of Divine Truth is so fitly compacted, as to present a munition of rocks, unmoved alike by the indifference or fury of apostate man in every age. It, indeed, endureth to all generations, and blessed are they who put their trust in it—holding fast their faith without wavering.

Those who impugn or oppose from without, imagine they do it remote from all risk;—being themselves devoid of shelter from the impendings of Divine wrath on a broken law, they are bold in their puny attempts to dismantle the Christian Edifice; because, having themselves nothing to lose, they are in no fear of retaliation.

Really to know God and to love God, are

synonymous. It is, therefore, those only who know Him NOT, that desire *not* a knowledge of His ways. The farther a man is from God, the farther he wishes to be. Hence the desire for reconciliation never originates with man. God must draw before man can run. Sol. Song i. 4.

A true relish for Gospel Truth will ever bear analogy with the lowly estimate of ourselves, as sinners—with the degree of our spiritual perception and spiritual obedience. Yet these inestimable blessings, like all other good things, must not be expected without paying for. To be deemed a Fanatic, an Enthusiast,* a Visionary, in fact a

* The word "Enthusiast," when used in reference to a sincere Christian Believer, is obviously intended to excite a sneer, and not to convey any definite or positive idea. And much advantage is gained to the infidel or formalist, by an expression of such general import:—since, when hard pressed, he can always turn round and reply, "O, you misunderstood me—that was not my meaning."—History and daily observation unite to confirm the fact, that the enmity of the natural mind, against the Believer in Christ is such, that it will ever seek to be gratified, even at the expense of consistency. To be an "Enthusiast" in painting, in poetry—in music, or in sculpture, &c. is considered by "the world, that lieth in wickedness," to be highly commendable, as it implies a zealous attachment—a passionate ardour in each of these pursuits; considered to be *essential* to due attainment. Surely then, if the degree and propriety of our ardour is to be regulated by the importance of the object—it must be far more commendable to be an "Enthusiast" in Christianity—or, as St. Paul expresses it, "to

spright of every hue, is the lowest price of their possession.

Thus, at every turn, we have the declaration of our Lord again and again verified, "My kingdom is not of this world."

All moral obedience, termed in its active and passive influence, "Virtue," is the consecutive, and not the precursor of Christian identity. Matt. xii. 33. Morality is the fruit, not the root of the spiritual Cedar of Lebanon—of every one planted in the house of the Lord. Psalm lxii. 13, 14. The Vine is emblematically to the Christian, what the Cedar was to the Jew. I need not say WHO is the TRUE VINE; but all vital moral ability and moral inclination spring from Him. Nor can we bring forth fruit, unless we are branches of the True Vine; for, says Christ, without ME ye can do nothing.

That faith which is the pure offspring of Divine Grace, can alone produce a spiritual union of the branch with the True Vine, and generate that communion and sympathetic LOVE which is the spring head of Christian morality. Every one may, therefore, pretty correctly ascertain his real love of God, by analyzing whether his moral obedience is

be always zealously affected in a good cause"—and one "against which the gates of hell shall not prevail,"—than to expend all our "Enthusiasm" on subjects which must soon cease to interest us; and which perish in the using!

of constraint, or of a willing mind—whether he can sincerely and cordially say, “Thy service is perfect freedom,” whether in fact, he “DELIGHTS in the Law of the LORD,” and loves to meditate thereon, and to bring the general tenor of his deportment to this touchstone.

The mere natural man, in every grade and station of the human family, ever and anon contemplates the Gospel, as a code of penance; and imagines the yoke and burden of Christ, so far from being light and easy, to be grievous and hard in the extreme.* But no sooner is he translated from rebel nature, to grace, than he finds the irksomeness, not to have been in the “yoke,” but in his previous corrupt will, and the weight of the “burden” to have been only in imagination. He now finds that it is the way of transgressors only, which is *really*

* It is not only painful, but almost past endurance, to hear ministers, in the ardour of an indiscreet zeal, concede to Satan and his subjects, the assumption that, PLEASURE is to be *found* in its pursuit by the worldling—and thence inviting such, in all the effervescence of folly, “to make an early *sacrifice*”—“to renounce the *pleasures* of the world.” &c.

To indulge in philippics against pleasure-takers—is obviously a solecism, when applied to the non-recipients of the Grace of God; who, however ardent they may be, as pleasure-seekers, or pleasure-hunters—rarely happen to be pleasure-takers. They may, indeed, burn incense to their own drag, and sacrifice to their own net; but PLEASURE is, I apprehend, too subtle and ethereal for the large meshes of the worldling’s net.

hard ; but that Christian obedience is a way of pleasantness, and the only path of peace. The servile obedience of the Pharisee is wholly distinct from the filial obedience of the Christian. So much so, that I apprehend there is no danger in telling the true Believer he may live as he likes : “ For how shall he that is dead to sin, live any longer therein ? ” The divine law being written on his heart, he will *not like* to run counter to it, but *will like* to run the way of God’s commandments. The only restraint he feels is the inadequate measure of his obedience. To will, is present with him, but how to perform, too often, alas ! occasions a difficulty, and thence a conflict. But such is the mighty power of the Gospel of Christ, that it both relieves the conscience, transforms the heart, and rightly stimulates the conduct. It has, however, its paradoxes*—whence springs the truth that, just as we feel ourselves debtors to grace, shall we produce works unto holiness, and the more we are alive to our moral insolvency,† precisely

* The word “ paradox ” being so frequently misinterpreted—it may be material to observe, that it implies only a *seeming* contradiction—not a real one. Hence it is an error to speak of a “ *seeming* paradox.”

† We are unquestionably indebted to the torrents of vice which exist—to the fact, of fallen and depraved humanity, being lulled and lured by the phantom, HUMAN MERIT, raised to appease the

in that degree will be the effluence of our moral obedience, in all that is lovely and of good report ;—ever emanating from *love to Christ*.

“ Talk they of morals? O thou bleeding LAMB,
Thou Maker of new morals to mankind,
The grand morality is love of Thee.”

Hence, the moral fabric in all its beauty and expanse, is known only to the Believer in Jesus ; for unless bottomed in the love* of Him, its only progeny are legality and dead works, from which the conscience needs to be purged by the blood of Christ. Heb. ix, 14. Yet British Pagans will ever

conscience, and countervail the punitive consequences of DEMERIT. This papal phantom in Protestant Britain is, however, I fear, the very *viaticum* to clerical patronage—preferment—prelacy ! Nominal Christianity will never teach sinful man to declare with Daniel, “ O Lord, righteousness belongeth unto Thee, but unto us confusion of face.” Or, with David,—“ I will make mention of THY righteousness—of Thine ONLY.”

* It can never be sufficiently lamented, that the word “ *Agapee*,” *love to God and man*, and as such, made the sum and substance of the Christian Faith generally, and of the 1 Cor. 13, particularly, should ever have been rendered “ Charity :”—a word so attractive to the self-righteous spirit of the carnal mind, as to have been, I fear, an *ignis fatuis*, extensively fatal.

Should there be formidable objections on the part of influential carnal Biblists, to a correct translation—The British and Foreign Bible Society would do well rather to retain the original word “ *Agapee*” in their future editions, than to disseminate error.

continue to exclaim to the admiration of their kindred spirits,

“ For modes of faith, let graceless zealots fight,
His can't be wrong, whose life is in the right.”

—— forgetting this to be mere hypothetical reasoning ; since it assumes that, the life of a Pagan or a Mahomedan may be as “ right ” as that of a Christian, which can never obtain, without controverting the past and present experience of every Believer, and at once annihilating the Bible ; which peremptorily claims pure and true morality (not the spurious thing termed morality, by a world that lieth in wickedness) as a Divine production, and exclusively the offspring of Divine Truth ; as thus— That they all might be damned who believed not the Truth, but had pleasure in unrighteousness. 2 Thess. ii. 12.

“ Believing *not* the Truth,” is by nature, however, peculiar to none, being inherent in all the children of her who impugned the Divine veracity, by listening to the satanic suggestion—“ Ye shall not surely die.” Gen. iii. 4. Since this period, Faith has ceased to be a human attainment—existing only by Divine impartation, conferred upon its recipients for the express purpose of pleasing God :—“ For without Faith, it is impossible to please Him.” Heb. xi. 6. Being itself “ the *gift*

of God," it is necessarily void of all claim on the part of man as a meritorious cause of salvation.* Faith, in its agency, is, however, the grand impulse of spiritual life, and the earnest of our personal election; though, if by faith, we are enabled to love God—it is only because He *first* loved us. In no case was ever fallen man the primary suitor in spirit and in truth.

Grievously, therefore, is faith idolized, whenever exalted beyond the cause *operative* in justification. The righteousness of Christ Jesus, exemplified in his all-spotless *active* obedience, being the *efficient* cause, though Faith is the *instrumental* one.

Nakedly to speak of "Justification by Faith," is both dangerous and perplexing to the simple enquirer; since it substitutes the instrument for the

* The present Bishop of St. David's is generally esteemed a Christian—being, I trust, exempt from the EXALTED maladies of Pelagianism, Socinianism, and Popery. I therefore make the following Extract from his primary Charge in 1790. "It is not," observes the Bishop, "by the MERIT of our Faith, more than by the MERIT of our works, that we are justified; there is, indeed, no hope for any, but through the efficacy of our Lord's atonement; for, that we are justified by faith, is not on account of any MERIT in our faith, but because faith is the first principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual life depends."—Much of this is very good; yet it contains the prevailing error of the semi-evangelism of the present day; namely, it rests entirely on the *passive* obedience of Jesus for Justification, without any mention of the *active* obedience.

principal. Much of this dire and fatal inaccuracy proceeds from the injudicious division of the Fourth and Fifth Chapters of the Epistle to the Romans—the commencing “Therefore” in the Fifth Chapter being dependent on the last verse of the Fourth Chapter, whence it ought never to have been separated; because it comprises that very obedience of Christ Jesus, on which alone Faith can operate in Justification. Precisely similar is Rom. iii. 21—31—*et passim*.

Faith is not our bondsman. Justification by faith, must, therefore, always be understood, either as instrumentally operative, or as relatively opposed to works. Perhaps, in nothing are many modern Ministers* generally more remiss, than in

* Those who imagine the present day to be the meridian of scriptural light and knowledge, will do well to listen to OLAUS PETRI, one of the spiritual children of Luther; and the much blessed Instrument of THE ALMIGHTY, in subverting Popery in Sweden, under the fostering care and protection of the Great Gustavus Vasa, about 300 years ago. OLAUS, in writing on that pre-eminent Doctrine of the Christian system, “Justification,” thus expresses himself—“It is impossible, that man being born in sin, should fulfil the law of God. The first use of the law is, that man may know he is a sinner. The law is his schoolmaster; it teaches him that he is under condemnation, and he becomes ardent in his search after the righteousness of Christ. Then he obtains by faith from the merit of Christ, what he never could have merited by any works of his own. The sinner is not justified on account of what he does in the way of BELIEF, but because he

a want of perspicuity on this vital point—this most important doctrine. And every true Christian will admit the fact, that purity of doctrine is the præcordia of Christian practice ; though the *Agrippian* professor, ever too strong in his own strength, tardily accedes to a truth so vital ; still every other antidote to the corruptions of the human heart, proves feeble and evanescent.*

Abstaining from the further pursuit of the operative powers of Faith, as an agent ; and of its utter non-pretension as an efficient or principal :—

applies, in the way of acceptance, the righteousness of Christ to himself. Good works follow justification. When a believer is inclined to think any thing of his works, he will do better to give the glory to God."

* Passing by the well-conditioned Dignitary—the portly, self-complacent Rector, &c. and coming to those who *have* a zeal of God, though not according to knowledge—I would humbly suggest to them, the exaltation of the Saviour, with a lucid development of Scriptural *Doctrine* as the only efficient and vital attraction to the sinner, and the only prolific source of Faith and Love, and good works.

The supposed efficacy of didactic preaching is a great mistake, as *too* amply demonstrated. It is little better than writing on water, a true emblem of the weakness and frailty of man ; but the wisdom of God is stronger than man. Therefore, if the word preached, quickens to spiritual life, spiritual obedience must and will follow. Doctrine is the parent of Faith and Love ; precisely as they are the parents of good works :—And yet, I fear, many Ministers of Evangelical pretention are as bad as Pharoah, they insist upon the bricks without the straw.

We will hasten back to the renewed contemplation of the Divinity of Jesus. Yet conceiving it to be almost a maxim with those, who impugn the Deity of our Lord, to reject as an oratorical flourish, an interpolation, an atticism, or an hyperbole, whatever militates against their negative theory :—I necessarily feel some perplexity in bringing forward such Scripture illustration, as may, at the same time, convince your mind, and receive your sanction. Without, however, making any special selection, I will venture simply to revert to the preceding words—" Kingdom of God's dear Son ;" language singularly inappropriate, if intended to apply merely to a prophet; since we hear not of the Kingdom of Moses—of the Kingdom of Isaiah—of the Kingdom of Jeremiah, &c. And even had not our Lord declared, John xviii. 36, " My Kingdom is not of this world." And to Peter, in terms far surpassing a mortal's power to realize, " I will give to thee the keys of the Kingdom of Heaven :"—Yet it would have been abundantly obvious, that the Kingdom referred to was a spiritual Kingdom ; primarily considered, the Kingdom of Grace ; though substantially, the Kingdom of Heaven ; therefore, of necessity, pertaining to the King of Heaven, *ergo*, Jehovah.

In coincidence with which, the Apostle Peter

thus unreservedly expresses himself to the primitive Believers—"For so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 11. A knowledge of this Kingdom was also, by Divine illumination, brought to the view of the dying thief, when he said, "Lord, remember me, when thou comest into Thy Kingdom." As there was nothing in the external circumstances of Jesus, when nailed to the cross, that could indicate his possession of a "Kingdom;" the Divine Spirit could alone make known the fact. The possibility of the Kingdom being a terrestrial one, was then clearly precluded: it must therefore be paradisiacal, and such our Lord himself declared it to be:—thus inducing a concatenation of argument, once more decisive of the Deity of Jesus.

The vivacity with which you appear to seize any semblance of disagreement in the Gospels, would almost imply, that discord, and not harmony, is propitious to the Socinian theory. Greatly does it require every aid; though, I am quite sure, that none can avail it.

The miraculous conception and incipient concomitants of the Divine Incarnation, not being recorded by Mark, you appear to esteem a valuable opportunity for drawing inferences favourable to the Socinian scheme. The weight of Mark's

testimony, or rather the inference from his omissions, you therefore consider greatly to preponderate against the united testimony of Matthew, Luke, and John.

But believe me, my dear Sir, your exceptions are mere *igni fatui*—they may mislead at a distance, but vanish at approach. The difference partakes not of disagreement; proceeding merely from the circumstance that, although Matthew, Luke, and John each commence their Gospel with a detail of the Incarnation, the latter by the term “*Logos*,” or Word [which is, I need not say, the Divine appellative of the Second Person in the Trinity] “being made flesh, and dwelling among us.” Yet Mark, instead of commencing with the *birth* of Christ, as the other Evangelists have done, he selects the commencement of the *public ministry* of Christ, as the opening period of *his* Gospel. But that it was his *first* care to assert that Divinity which you have imagined him to impugn, is strikingly evident—the very commencement of Mark’s Gospel being thus expressed, “The beginning of the Gospel of Jesus Christ, the SON OF GOD.” The period chosen by Mark was certainly the beginning of the *Gospel* of the Son of God; though not of the Incarnation of the Son of God, the latter beginning with his birth, the former with his public ministry.

So far indeed from any discrepancy existing in the testimony of the Evangelists on this vital subject, you will find the Divinity of Him, who in his humanity is known to us as Jesus Christ, brilliantly to irradiate the whole of Mark's, as well as the other Gospels. Nor will his last Chapter be found less decisive than his first, in asserting the Divine power of that name which is above every name ;—" And these signs shall follow them that believe:—In MY NAME shall they cast out devils," &c. Mark xvi. 17.

With respect to the authenticity of the two first Chapters of Matthew's Gospel, which from their inconvenience to the Socinian theory, are of necessity repudiated by Socinian Advocates—permit me to observe, I apprehend the *internal* evidence to be quite decisive of their original existence; since it would have been highly preposterous in Matthew, who is a very careful and correct writer, to have commenced his Gospel History with a *relative* pronoun, without any antecedent, or, in other words, in commencing the third Chapter, to speak of "*those* days," had no previous days been mentioned. I will, however, leave the subject to the present very learned and very worthy Archbishop of Dublin; who, in his able Treatise on the Atonement, thus compresses even a redundancy of evidence on the genuineness of the two first

Chapters of Matthew, so long assailed by Socinians. “The *Syriac* Version, which is one of Apostolic antiquity, and the *Old Italian*, both contain the two Chapters. *Ignatius*, the only Apostolical Father, who had occasion to make reference to them, *does so*. The *Sybilline Oracles* do the same. Justin Martyr does the same. Celsus, the bitter enemy of the Christian faith, does the same. Hegesippus, a Hebrew Christian, does the same. Irenæus, and all the Fathers who succeed him, it is admitted on all hands, do the same. And the Chapters are at this day found in every manuscript and every version of the Gospel of Matthew which is extant throughout the world.—Thus we have one continued and unbroken series of testimony from the days of the Apostles to the present time. And in opposition to this, we find only a vague report of the state of a Hebrew copy of St. Matthew’s Gospel, said to be received amongst an obscure and unrecognized description of Hebrew Christians; who are admitted, even by the very writers who claim the support of their authenticity, to have mutilated the copy they possessed, by removing the genealogy. I should not have dwelt so long upon a subject, which is at this day so fully ascertained, as the authenticity of the first two Chapters of St. Matthew’s Gospel, did it not

furnish a fair opportunity of exhibiting the species of evidence, which Socinian critics are capable of resisting ;” and the sort of arguments to which emergency compels them to resort.

Although it would carry me far beyond the limits of a letter, to pursue the present discussion into the concomitant subject of the doctrine of the Trinity ; yet, as you appear to lay much stress on Deut. vi. 4, considering it fatal to the Deity of Messiah—permit me to observe, that the monosyllable, “ God,” perhaps scarcely presents to our minds a parallel with that of “ Jehovah,” the Great Alehim, or Elohim—the God of the Israelites. And which word, Alehim, or Elohim being of plural signification, Moses thus addressed them,—“ Hear, O Israel, the Lord our God is one Lord”—thereby cautioning the Israelites not to lose sight of the Unity of the Godhead, from the well-known plurality of Jehovah’s name. The address of Moses, taken in any other view, would only have been tritely to inform the Israelites that One is One ! An intimation much too imbecile for that distinguished Patriarch to make to his people.

In truth, Divine Revelation, from its very commencement, frequently expresses the Godhead in a plurality the most unequivocal ; and represents the Deity thus in a converse, even at the beginning of this terrestrial creation. “ Let Us make man in

our own image, after our likeness." Gen. i. 26. The phraseology in which this proposition is expressed, would be quite inappropriate on the Socinian theory; and of which modes of expression there are various similar instances in the Old Testament: as thus:—"Behold, the man is become like One of Us."—"Let Us go down and confound their language."—"Whom shall We send?" &c.

It has, I believe, been attempted to surmount such barriers to Socinian Unitarianism,* by asserting that Jehovah is herein addressing angels. Yet this explanation involves a greater difficulty; "For who hath known the mind of the Lord, or who hath been His counsellor?" Rom. xi. 34.—Did He, at any time, condescend to share His works or His attributes with angels? How can it agree with reason, that an angel should be consulted by his Lord?—a creature by his CREATOR! The province of an angel is to attend and minister—not to give counsel. "I saw," says the sublime Isaiah, "Cherubim and Seraphim standing at the right hand of God, and with their wings they co-

* As already observed, all Christians are in the best sense of the term "Unitarians;" though in the lower sense of it, are discovered, the Arian, the Socinian, the Swedenborgian, &c.; and, at a little distance, the Jew, the Mahomedan, the Confusian, &c. Therefore, it is too obviously mal-apropos to merge the specific appellative in any instance, in the general term "Unitarian."

vered their faces," &c.—clearly intimating the overpowering awe and Majesty which the Divine Presence occasioned; and quite irreconcilable with the preceding familiar converse. To whom, therefore, could it be, that God the Father said, "Let us make man;" but to the Angel of the Great Council?—The Wonderful Counsellor—The Mighty One—The Prince of Peace—The Father of the future Age—Jesus the Son of God—The Equal to his Father in Essence—The Eternal *Logos*, by whom "All things were made, and without whom was not any thing made that was made." John i 3. Unquestionably, to Him it was said, "Let Us make man."—Since God the Father does not speak imperatively—"Make *thou* man," as if speaking to an inferior; but in diction the most decidedly co-equal—"Let Us make"—nay, even "Let Us make after OUR OWN image." Thereby clearly establishing a co-equality, which I should think no fair argument can set aside on scriptural ground.

It may, perhaps, be urged, that the King of Heaven adopts the style employed by the kings of the earth; who frequently speak of themselves in the plural number to express their dignity and majesty: yet it would be difficult to imagine that the Almighty could have borrowed his mode of speaking from a king of the earth, before the creation of

man. It would surely carry an air of greater probability, that earthly kings, considering themselves to be representatives of Divine Majesty, should have copied the plurality of *their* diction from the Deity. But were all to be granted, which the advocate of Royal analogy can desire; yet it will utterly fail him. For, although a king or governor may say "Us" or "We," there is certainly no figure of speech that will allow of any single person saying "One of Us," when he speaks only of himself; as such a phrase can have no meaning, unless more than one person is interested. Surely, therefore, my dear Sir, it becomes demonstrative, that in the Unity of the Divine Essence, there is a plurality of Persons, co-equal, and co-eternal, who might say with truth and propriety, "Let Us make man," and "Man is become like one of Us." Of such a Personality, Divine Revelation informs us—and makes known to us also, that on this Divine Plurality, the whole economy of our redemption is suspended.

The creation of this world, both animate and inanimate, is in different passages of Scripture, attributed to the Father, to the Son, and to the Holy Spirit. How natural, therefore, that the preceding form of speech should be used at the creation of man! And, surely, how reasonable it is to suppose, that a doctrine, so important to the human

race, was communicated from the beginning, that men might know **WHOM** they worshipped, and how they ought to worship. Were not the Trinity an Unity, and the Unity a Trinity, no sufficient reason can, I apprehend, be given, why the name of Jehovah, in use amongst Believers, from the first ages, should be in the plural, though connected with verbs and pronouns in the singular.

It ought not to be, that any who profess and call themselves Christians, and who have the New Testament in their hands, should, for a moment, require these or similar arguments to demonstrate the doctrine of a Triune Jehovah. But such being lamentably the fact, it is incumbent on every Believer to contend earnestly for the Faith delivered to the saints from the commencement of Divine Revelation. In which conflict, it is no common gratification, to have had patriarchs and prophets for our precursors. To know that they lived, and that they died in the possession of that doctrine which is the ground of our dearest hopes:—to know that the God of Adam—of Noah—and of Abraham, is likewise our God; and that when we adore Him in Three Persons, and give glory to the Father—to the Son—and to the Holy Ghost—we do, as was done in the beginning—now is—and shall ever continue to be.

Still, however, I am aware that a difficulty will

arise in your mind, how to reconcile an Unity with a Trinity. The difficulty I admit to be indissoluble by finite reason: And if angels veil their faces in the presence of Deity—how incomparably more does it become us, who are made *lower* than the angels, “to stand in awe, that we sin not,” in attempting to obtrude ourselves upon the Divine Presence. To scan the Divine Essence was ever beyond human intelligence—such knowledge is too wonderful, we cannot attain unto it.

Nor ought we to forget the reproofing interrogation of Zophar to Job, “Canst thou by searching find out God? Canst thou find out the Almighty to perfection?” Job vii. 11. Assuredly not—since finite reason cannot fathom that which is infinite. And though abortive, must ever be the attempt to become wise above what is written—yet will the Holy Spirit ever continue to guide into all the truth requisite for fallen man to know—those who, in the true spirit of humility, submit to His teaching. For though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth a far off;—the meek will he guide in judgment. Yet the wisdom of this world is foolishness with God; for he taketh the wise in their own craftiness*.

* The great St. Hilary, a writer of the Fourth century observes, “Scepticism obliges to do those things which are forbidden us,

And though indisputable, that the *maximum* of all wisdom, is to bow to Revelation; yet, my dear Sir, you profess to impugn the doctrine of the Incarnation and the Trinity, on the ground of its being "A Mystery," which you pronounce to be the subterfuge of bigotry and superstition, when driven to their *ne plus ultra*, and reason has lost her seat." Permit me, however, to observe, that "Mystery" does not, I apprehend, proceed from feeble human reason having *lost* her seat; but from her seat not being sufficiently elevated—the true definition of the word "Mystery" being "something *above* human intelligence."*

The Apostle Paul has given us proofs, the most unequivocal, that his natural faculties were second

to search into mysteries incomprehensible, to speak things ineffable; and to explain that which we are not permitted to examine. And, instead of performing with a sincere faith, that which is commanded us, (which were otherwise sufficient) namely, to worship the Father and the Son, and to be filled with the Spirit, we are obliged to employ our weak reasonings in explanation of things incomprehensible."

* Although a considerable improvement in the understanding is an invariable concomitant of all true Christian conversion; yet such is the satanic influence of the "God of this world," with his liege and faithful subjects, that to stultify the natural capacity, is sagely pronounced to be one of the many *dire* effects of a vital reception of the Gospel. That prodigy of intellect, the Apostle Paul, escaped not the imputation; though "much learning" was the imputed cause of *his* madness. Acts xxvi. 24.

to none; and that his divinely assisted reason surpassed all others—yet far was he from speaking of the Incarnation and Atonement made by our Lord Jesus Christ, in depreciating terms, because he knew it to be a mystery. On the contrary, he bestowed upon himself the distinguishing appellation of a “Steward of the mysteries of God.” 1 Cor. iv. 1. He declared also, that he spake the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for, had they known it, they would not have crucified the LORD OF GLORY.” 1 Cor. ii. 7, 8.

And however subversive it may be of the pre-conceived imaginations of any mortal; and it certainly is of *every* mortal (being to the Jews a stumbling block, and to the Greeks foolishness)—it is without controversy, that great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit—seen of angels—believed on in the world—received up into glory. 1 Tim. iii. 16. Surely, therefore, it were puerile in the extreme to take offence at the word “mystery”—since it is applicable to facts the most familiar; such as the intimate connexion of the soul and body; and, indeed, of the junction of all matter and spirit. Every man is in *himself* an

entire mystery. For who can define the operations of the brain, in what is termed “Thought”—or the powers of articulation, in what is termed “Speech”—or the powers of ambulation, in what is termed “Walking”—or the powers of perception, in what is termed “Sight”—or the powers of audience, in what is termed “Hearing”—and thus of the various other faculties and senses; combining the understanding, the memory, the will, and the affections. What sceptical philosopher can even explain the various influential laws which Omnipotence has established, in all their mighty and minute gradations?—At the same time regulating the splendid migrations of the comet; and causing the feeble pen to render faithful obedience to the mind which dictates!

The animal and the vegetable world also abound in “Mystery.” The transformation of an egg into a bird, or even the vegetation of a pea—its flower, and its re-production in the pod—all, so very far exceed the utmost summit of human intelligence, as to realize all the arcana of a profound “Mystery.” To which a myriad of instances might be added, demonstrating, in the most familiar way, the association of “Mystery,” with the most obvious truth and fact:—such as the commencement of our corporeal system—the communication of the vital spark—respiration by the lungs—the simple

act of pulsation, by the circulation of the blood through the heart—are also, in reference to the *vital energy* which controls the whole,—a “Mystery.” To these illustrations, I would add the wonderful Mystery of the resurrection of the body; for such, the Apostle Paul most appropriately terms it—“Behold I show you a Mystery, we shall not all sleep, but we shall all be changed,” &c. Nay, the very familiar act of “sleep” to which the Apostle refers, is *itself* a profound Mystery.

Hence, my dear Sir, on mature consideration, you will probably admit, that “Mystery” is a combination of truth and fact, which we know only from its result. That so far from *Truth* being *opposed* to Mystery—it is an essential ingredient; or rather the essential basis of all Mystery—since the developement of falsehood is instantly fatal to the existence of Mystery. What mere letter-learned man will presume to cope with the Apostle Paul in the range of intelligence; yet so far was he from undervaluing the mysteries of the Godhead, that from the glimpse with which he was favoured by Divine illumination, he promptly declares, that in the triune mystery of God,* and of the Father

* “The word God,” says the great Dr. Owen, “is not to be considered as peculiarly expressive of any person in the Deity.” In the present instance, it must of necessity apply to the Holy Spirit.

and of Christ, are hidden all the treasures of WISDOM and KNOWLEDGE. Col. ii. 2, 3.

You appear, my dear Sir, to participate in a very general misapprehension relative to the diversity of Christian sentiment; but, believe me, there are but too kinds in which there is really any material difference—one, the mere nominal Christian, or carnal professor—the other, the true Believer or spiritual possessor. Each are branches of two distinct trees; and every man by nature is a branch of the former, a wild olive tree—as which he luxuriates, until he is cut off and grafted into the latter or good olive tree. Vide Romans xi. 23, 24, Which, though it has there reference to the Israelites generally—it is equally true with respect to every Christian individually. For if we are Christ's, we also are Israelites, and heirs according to the promise, originally given to Abraham, that “In thy seed shall the kindreds of the earth be blessed.” Gen. xii. 3, and Gal. iii. 29.

A real diversity, amongst true Christians, in the *essentials* of Christian sentiment is wholly impossible—since there can only be *one* ground of acceptance for every man in the sight of God—therefore, but one reason of the hope that is in him. And of that hope, every true Christian will give the *same* reason to him that asketh him. 1 Peter iii. 15.

So many are the motives which influence the

act of what is termed, Going to Church, that even habitual attendance has, in many instances, little connexion with the professed object. You are, however, under much misconception in supposing, that "Milton abstained from public worship through his conceptions of Christianity not being realized in any Community or Church existing in his day"—there being nothing remarkable in his theological sentiments; since this "great man," as you justly pronounce him, loved the Bible, and the *whole* Bible,* as sufficiently perceptible, particularly in his private correspon-

* *Extract from the Literary Gazette, 17th Jan. 1824.*—"The following brief notice of a circumstance, highly interesting, has just been communicated to us. A Latin Manuscript, undoubtedly by Milton, long supposed to have been irretrievably lost, has just been discovered at the State Paper Office. The subject is religious, and *the arguments are all drawn from the Scriptures*. There are many Hebrew quotations, and the work is one of considerable bulk, as it contains 735 pages, many of them closely written, and believed to be in the hand-writing of the Poet's nephew, Phillips, with many interlineations in a different hand. It was found in an envelope addressed to Cyriac Skinner, merchant. The situation which Milton held, as Latin Secretary to Cromwell, will account for such a discovery being made in the State Paper Office. Mr. Todd and other *savans* have seen it, and in this case, seeing is believing."

May this promising Relic be preserved from the embrace of carnal Editors, and ultimately reach some Christian hand and heart, competent to appreciate its merits, and to give it *undiluted* to the press.

dence ; which has, in perfect keeping with such a quarter, drawn forth the ridicule of his carnal, though clerical Editors. And so far was Milton from adopting the depreciating language of the Socinian school, in reference to the fall of man ; that he gives to this dire calamity its essential prominence and precedence in his far-famed Poem on the Loss of Paradise :—primarily treating

“ Of man’s first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe.”

Not only were Milton’s “ *conceptions*” but also his experimental knowledge of Holy Writ vitally correct ; being the genuine fruits of the Christian Faith. Yet, in the execution of his splendid Poem, he has unfortunately been tempted to make such a display of his learning and extensive reading, as to corrupt his *otherwise* beautiful Christian Composition, by classical allusions drawn from Pagan lore. Hence, so much misconception relative to the theological views of Milton. And hence, the incessant mistakes of Bishop Newton and Mr. Todd, and other carnal commentators ; who, delighted with the Pagan digressions of Milton, overlook the substance, and are ever searching for analogies, resemblances, and imitations from Pagan poets and historians, instead of referring to

their Bibles*, where they would have discovered the real resources of Milton—whose mind satu-

* One who had drank deep at this pure fountain of life and knowledge, has thus given a masterly delineation of its contents. "A nation must be truly blessed if it were governed by no other laws than those of this blessed book : it is so complete a system that nothing can be added to it or taken from it ; it contains every thing needful to be known or done ; it affords a copy for a king, Deut. xvii. 18, and a rule for a subject ; it gives instruction and counsel to a senate ; authority and direction for a magistrate : it cautions a witness ; requires an impartial verdict of a jury, and furnishes the judge with his sentence : it sets the husband as lord of the household, and the wife as mistress of the table : tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children : it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master : commands the subjects to honour, and the servants to obey ; and promises the blessing and protection of its Author to all that walk by its rules. It gives directions for weddings and for burials ; it promises food and raiment, and limits the use of both : it points out a faithful and eternal Guardian to the departing husband and father ; tells him with whom to leave his fatherless children, and in whom his widow is to trust, Jer. xlix. 11, and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will : it appoints a dowry for the wife, and entails the right of the first-born ; and shews how the younger branches shall be left. It defends the rights of all ; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever was penned. It brings the best of tidings, and affords the best of comfort to the enquiring and dis-

rated with Biblical knowledge—like golden ore, runs through the whole stratum of his Poem.

consolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors; and a book of life, and shews the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published: it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist: it will teach the best rhetorician, and exercise every power of the most skilful arithmetician, Rev. xiii. 18, puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed: to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling-

The fact of his abstaining from public worship has only reference to his latter days ; and not being a mere nominal Christian, but imbued with a sincere love of “The Truth as it is in Jesus”—he was a recipient of those vitals of Christianity, which you, my dear Sir, at present pronounce to be “mere dogmas, bigotry, and superstition.” Or, in other words, (and can you possibly believe it?) the great Milton was a Puritan!—an Enthusiast!—a Fanatic!—a Christian!—a Methodist!*—or,

book, and the learned man’s master-piece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man’s dictionary, and a wise man’s directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocrisy,—‘in whom is no variableness, nor shadow of a turning.’”

* Self-renunciation is the first principle of individual Christianity. But such is the self-justifying complacency of every man by *nature*, that, unconscious of his moral insolvency, he tenaciously endeavours to hold fast his integrity. He, therefore, zealously bespatters all who renounce their *own* righteousness in search of a *better*. The enmity of the unregenerate seed of the Serpent, Gen. iii. 15, becomes on this occasion, so entirely a matter of course, that “No Cross, no Crown” has borne the test of very many centuries. Heb. xi. 26. For those only who are counted worthy to suffer shame for the name of Christ, *ever were*, or *ever can be* Christians. In inflicting this shame, each of those reproachful terms mentioned, with many others, are, or

if we ascend to the Apostolic climax, to complete the enamel of an honourable reproach—"The offscouring of all things." Consequently, a mind, so divinely illumined, could ill endure the unprofitable verbiage of the prevailing Clergy of the licentious and obdurate Charles the Second.

Accustomed to the unrestrained exercise of Christian worship during the reign of Charles the First, and the Protectorate of Cromwell—non-attendance became his only alternative, when the despotic "act of uniformity" presented a dungeon, with the loss of property, and even of life, to those who dared "to convene" for the purpose of Christian worship, under any other roof than that of a parish Church, or a Popish chapel. Milton having lately been Latin Secretary to Cromwell, was, therefore, much too prominent a character to have

have been used ; though I think the latter word "Methodist" has been the most effective in all Satan's quiver: So much so, that in some circles, more of courage is deemed requisite to meet this petty reproach, than to storm a battery. The word, untinged by satanic spleen, contains, however, the very reverse of any thing offensive ; and though revived with the revival of the Gospel in the last century, it is lineally descended from "Methodius," an eminent Christian Missionary in the ninth century, a brother of the distinguished Cyril, and ultimately Bishop of Moravia.

" But what's there in a name? A rose,
By any *other* name, would smell
As sweet."

any hope of appearing in "a conventicle" with impunity; in addition to which, he had become deprived of the invaluable blessing of sight—infirmities crept on,* and a consumption ensued, of which he died. But as he had long been adopted by Him who is "the resurrection and the life," he realized those blessings which Christianity unfolds. And most truly can I say, an ardent desire, that the esteemed Physician, whom I have now the pleasure to address, may participate in that same blood and righteousness in which our master poet was both cleansed and clothed, alone prompts me to pursue the present correspondence. Happy in the extreme should I feel in becoming the humble instrument in averting one fellow-sinner from "treading under foot the Son of God—of counting the blood of the covenant, wherewith we are sanctified, an unholy thing—and of doing despite to the Spirit of Grace." Heb. x. 29.

Would that I could correct your very mistaken estimate of what you term "popular preachers;" since under that designation is generated a crowd

* It is on record, that Charles the Second, in allusion to Milton's infirmities, declared, "He would let him live as a *punishment*." Christian Milton's well-grounded hope of a blessed and blissful immortality, gave more of truth to the bitter irony of King Charles than his Majesty was aware of.—How different their eternal prospects! Human life, though relatively a punishment to Milton, was, I apprehend, a most agreeable respite to King Charles.

of misconceptions, both by the crude formalist, and the sturdy unbeliever—each of whom incessantly betray the latent enmity of the carnal mind, by the half-expressed, and half-implied depreciating diction which sports upon their lips: though were they to adopt the philosophical axiom of tracing effects to their causes, it would inevitably conduct them to the force of truth, as the impelling power of what is so often invidiously termed “popularity” in Christian Teachers. Our Lord declared, that this attractive influence should be the happy result of his dying for our sins, and of rising again for our justification: for, saith Jesus, “And I, if I be lifted up from the earth, will draw all men unto me.” But that which is attractive to the Christian, or even the incipient enquirer, emerging from his innate spiritual torpor, is offensive to the self-complaicency and philosophical plumage of the carnal mind, in every gradation of society. Hence, we perceive, a preference so generally given by those of patrician rank, to graduated Sciolists of a mere classic hierarchy.

Nor is this new, Jeremiah had to lament the same dire event in his day; *—the world will ever love its own. Yet it is indisputable, a more awful trust cannot be assumed than that of exercising the powers of a state hierarchy; since

* Jeremiah v. 30, 31.

political expediency will never fail to take the precedence of Christian identity, in selecting those who are to minister at the altar.* And painful it is to observe, that the hapless choice generally proclaims aloud, that those, who possess ecclesiastical patronage, are strangers to that Gospel they profess to reverence.

Popularity, in its true acceptation, is the legitimate result of preaching the Gospel with fidelity.—“How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth.” Isa. lii. 7. So great, indeed, was the “popularity” of the Apostle Paul as a preacher, that if it had been possible, the Galatians would have plucked out their eyes, and have given them to him. Gal. iv. 15. Yet it is evident, this ardent attachment proceeded not from

* It would be difficult to say, whether the pulpit or the press of the present day is most under the influence of “the God of this world, who blinds the eyes of them that BELIEVE NOT, lest the light of the glorious Gospel of Christ should shine in unto them.” Could, indeed, a more humiliating view of human nature, and of the “deceitfulness of sin,” be presented to us than the fact of “Lacon”—“Body and Soul”—“The Two Rectors,” &c. being the production of persons, who had solemnly declared themselves “moved by the Holy Ghost,” to enter the Christian Ministry. When will the world cease “to give heed to seducing spirits and doctrines of devils?”

externals.—It was not, says the Apostle to the Corinthians, with excellency of speech, or of wisdom, that I declared unto you the testimony of God; (in reference to Jesus the Redeemer) for I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech, and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. How perceptible, therefore, that the Apostle's "popularity" did not proceed, like that of our Statesmen and Barristers, from the mere inflations of human suasion; but from the power of the Spirit, in transforming the hearts of his hearers, and imparting to them all the vivifying and endearing attributes of that pure Christianity, of which he was become the herald.* In truth,

* The love-inspiring influence of the Gospel of Christ, towards the heralds of salvation, has been strikingly characteristic of the true Church in all ages. The Church of Christ, about the thirteenth century, is, I believe, generally considered to have been almost exclusively confined to the Waldenses; and *their* ardent love towards their preachers, termed "Barbs," may be gathered from the striking fact, that Papal Rome, though herself drenched in idolatry, and "drunk with the blood of Saints,"—charged these, the dear children of God, with the crime of *worshipping* their "Barbs," and inflicted on them many cruel tortures, under

the affectionate endearments of Christianity, though inconceivable to the natural man, are magnetic, in exact proportion to its purity.—Its very origin being that of love to man, it irresistibly impels mankind to love each other. Hence proceed the affectionate greetings and salutations which invariably close the Epistles of Paul the CHRISTIAN; though, whilst Saul the Jew, and “breathing out threatenings and slaughter against the disciples of the Lord,” he desired Letters to Damascus of a character strikingly different.

Christian Preachers* are appropriately styled “Ambassadors.”—In state affairs, marks of distinction are generally conferred on those who are the bearers of important and agreeable intelligence; surely, therefore, this principle ought to obtain in reference to those who bring the glad tidings of salvation. For if we really love the contents of

the pretence of extorting a confession of this idolatry. I need not say, the assumed grounds of such torture were preposterous, and the act unavailing.

* The carnality of the human mind is strikingly exemplified, by the fact, that the gifts of eloquence are often mistaken, or even *preferred* to the tokens of Grace. The attendant unction of the Spirit is, however, the only proof of the Preacher being an Ambassador from Heaven. His credentials are wanting, if a Divine influence attend not his word.

How many, alas! have been lured into Hell by carnal eloquence! How many saved by the “foolishness” of spiritual preaching!

the message—we shall not fail to love the messenger. It is on this principle that a Christian Preacher becomes “popular”*—that is—“That he is esteemed, very highly in love for his work’s sake.” 1 Thess. v. 13.

Not having the honor, as you well know, of being myself a Minister in Holy Things, the preceding observations will, from their being disinterested, the more largely demand your candour:—and with it, may I not hope, a cordial reception of the matchless truths thus feebly advocated.

Believe me, ever your’s,

My Dear Sir,

* A strong confirmation of the attractive influence of real Christianity may be gathered from the fact, that M. Jacobi, a print dealer, at Berlin, has formed a collection of the portraits of Christian Luther, which already amounts to no fewer than *twelve hundred and five* of DISTINCT and different kinds! Yet three centuries have elapsed since the meridian of Luther’s career!!

MY DEAR SIR,

SO inherent is the sin of unbelief in our fallen nature, that instead of, as you declare, the Divinity of Jesus Christ and the doctrine of a Triune Jehovah being “imbibed with our mother’s milk”—that mortal never yet existed, who did not disbelieve it in his heart, long subsequent to lacteal imbibition; though induced, as he may have been, to confer upon it a verbal assent. Neither, be assured, my dear Sir, was there ever a person born into the world, who became even competent to estimate the supreme importance of the fact;—until taught by the Holy Spirit to know that he really is, what the Bible declares him to be—a sinner—and therefore in need of One who is “mighty to save.” For though ALL have sinned and come short of the glory of God; yet every unregenerate man will attempt to palliate his

transgressions — being quite unconscious that, “From the sole of his foot, even to the crown of his head there is no soundness in him.” Isa. i. 6.

Man, therefore, whilst in a state of nature, and not of Grace, is blind to the very EXPEDIENCY of a Divine Redeemer; and reduces the subject of our Lord’s Divinity (if at all he designs to touch upon it) to a mere speculative disquisition; in which he feels little or no personal interest. It is those only, who are quickened, to a right apprehension of the unpalatable fact, of being by nature, “dead in trespasses and sins,” that obtain even the small degree of light and knowledge requisite to confess with the prophet that, “Their webs will not become garments, neither will they cover themselves with their works.” Hence, their need of a better righteousness than human pretension can aspire to:—a Divine Righteousness being alone that wedding garment; the want of which our Lord parabolically pronounced to be eternally fatal. Those who are described, Eph. ii. 1, can alone appreciate this garment—the Believer in Jesus can alone appropriate it. Nothing less than incarnate Deity could weave it. Mark the exultations of Isaiah in the bright anticipations of his faith on this vital subject. “I will, says the prophet, greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the gar-

ments of salvation, he hath covered me with a ROBE OF RIGHTEOUSNESS." And thus, again, this brilliant prophet professes his participation, by faith, in the imputed righteousness of his Divine Redeemer.—"Surely shall one say, in the LORD have I righteousness and strength." And again, "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of MY * Righteousness." Such is

* David, King of Israel, enquired—"O ye sons of men, how long will ye love vanity and seek after leasing?"—Or, in other words, How long will ye make lies your refuge, and indulge in the preposterous vanity of seeking justification by the deeds of that Law, which demands an all-perfect obedience before HIM, in whose sight the heavens are not clean, and who chargeth the very angels with folly? True, too true it is, that man is not only a Debtor to that Law which gives no release, but, *in himself*, is spiritually imbecile; and morally a bankrupt before God:—previous to being a Christian, he must indispensibly become so in *his own* sight.

Man, having no spiritual righteousness of his own, he must, on coming to judgment, sink into perdition, if not "upheld by the right hand" of a Divine Surety's Righteousness.

Mankind are, as in temporal things, so in spiritual; in each case, endeavouring to meet or evade all legal demands to preserve independence. Hence, the aboundings of carnal, and even of evangelical pharisaicism, brought to render its quota in helping out the righteous obedience of Jesus in Justification; though thus to rend and patch the splendid Robe of imputed Righteousness is expressly forbidden by Him who wrought it. Mat. ix. 16.

not only the language of Isaiah, but Jeremiah also, full of the Spirit of prophecy, thus unbosoms himself to Believers in all ages:—"Behold the day is come that I will raise unto David a righteous BRANCH, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, The Lord OUR Righteousness." Thus is portrayed, by the infallible hand of inspiration, the human lineage of Jesus—his kingly power—his Divine character, and condescending love.

Yet, not less sad than true, is the fact that, this matchless subject continues hid from the hood-winked sons of Mammon; who, well pleased with an imaginary plumage, and intrenched in natural pride and complaisancy, each stoutly affirms—"I am rich and encreased in goods, and have need of nothing—and knoweth not that he is wretched, and miserable and poor, and blind and naked, Rev. iii. 17, and, therefore in pressing need of a "Robe of Righteousness" "that the shame of his nakedness do not appear." Rev. iii. 18. The spiritual repugnance of man by nature is, however, not only passive but also active:—he is armed at all points to protect himself against the inroads of Divine Truth, that it interrupt not his accustomed pursuits and carnal security.

“The castle of the human heart, strong in its native sin,
Is guarded well in every part, by him who dwells within.
For Satan there in arms resides, and calls the place his own ;
With care against assaults provides, and rules as on a throne.
Each traitor thought, on him as chief, in blind obedience waits,
And pride, self-will, and unbelief, are posted at the gates.
Thus Satan for a season reigns, and keeps his goods in peace.
The soul is pleased to wear the chains, nor wishes a release.”

This humiliating truth was thus divinely propounded by our Lord himself whilst upon earth. “When a strong man armed, keepeth his palace, his goods are in peace ; but when a stronger than he shall come upon him, he taketh from him all the armour wherein he trusted.” Luke xi. 21, 22. For every one must be stripped of his glory, and have the crown of self-righteousness taken from his head, Job xix. 9, by the mighty power of God the Holy Spirit, before he can possess that recipient faculty of “believing unto salvation,” which identifies the Christian.

His understanding is then opened, that he may understand the Scriptures. Luke xxiv. 45. He then more clearly discovers the medium of reconciliation ; and at length is enabled to appreciate all the assurances of his most glorious and omnipotent Saviour, which were before unthought of ; —or “only appeared like idle tales.” The Spirit of Truth then proceeds to guide the humbled and docile Believer into ALL TRUTH ; and testifieth of

Jesus, as coming from Edom with dyed garments from Bozrah, glorious in his apparel ;—travelling in the greatness of his strength, and speaking in righteousness, mighty to save.” Isa. lxiii. 1. The “DYED GARMENT” is in future the Believer’s panoply—being the true emblem, both of that *active* and *passive* obedience of the Divine Redeemer, so essential to salvation*.

Thus, is the witness of the Spirit obviously the *Vade-mecum* of Christian identity ; though deemed, as it ever will be, “foolishness,” by those who receive it not. 1 Cor. ii. 14. Hence, the Deity of Jesus is veiled from the natural man :—as no man can say that Jesus is the Lord BUT BY the Holy Ghost.” 1 Cor. xii. 3. In its ordinary operations, the witness of the Spirit is both externally communicative and internally responsive. Such, at least, was the Royal Psalmist’s view of the matter, as he declares—“When thou saidst, seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek.” Psalm xxvii. 8. Nor did the Apostle

* I have understood, that in shipwrecks, the Commander is the last person to leave the Vessel : and, I believe, the Commanding-Sin of self-righteousness is the very last of all the Crew that quits “a Vessel of Mercy.” Hence so much semi-Christianity amongst professors ; and hence so many, who in one way or other, neutralize the *active* obedience of Christ—hanging as it were, with one arm on the *passive* obedience ; though the former rather than the latter is the ground of their justification.

John shrink from the odium of declaring, that “He that believeth in the Son of God hath the witness in himself.” Which Divine Witness will invariably testify that, there are THREE that bear record in Heaven—The Father—The Word—and The Holy Ghost, and that these THREE are ONE. The converse, therefore, must be, that all who deny the personality of the Holy Spirit, MUST impugn the Divinity of Jesus; and how perceptibly is this exemplified! How strikingly do we find existing fact to quadrate with this and every theory of Divine Truth.

The Socinian theory of denying the DEITY of Christ, and yet confessing him to be the perfection of every moral virtue, involves a solecism, which no fair reasoning can avert:—since (and with reverence I speak it) the non-possession of Deity irretrievably rivets a charge of blasphemy on the man Christ Jesus;* as on various occasions, he

* Although it is too true, that slight in the extreme are the grounds on which myriads assume the Christian name; yet amongst all those myriads, I am not aware of there being any, even the thorough-paced Socinian, who will go the length to assert that, the crucifixion of Christ was from demerit on his part; for if so, the name of Christ can have no savour beyond that of Barabbas. The specific plea of those, who put Christ to death, was that of “blasphemy,” in making himself equal with God the Father. Hence, the very name of “Christian” inseparably involves the Deity of Christ; since Jesus must either have *merited* his penal infliction, or his claim to the Divine character becomes established.

not only claimed both Divine origin and Divine attributes, but also received WITH APPROBATION Divine honors:—which it were superfluous to observe, every GOOD man of mere human pretension must have disclaimed with all the abhorrence manifested by Paul and Barnabas at Lystra, who, having only heard of such an *intention* on the part of the priests of Jupiter—“They rent their clothes, and ran in among the people, crying out, and saying, Sirs, Why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities to the living God.” Acts xiv. 14. Nor was the conduct of Peter less prompt and decisive in the case of Cornelius.—“As Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him—but Peter took him up, saying, Stand up, I myself also am a man.” Acts x. 25. But had Peter been even an angel, he dare not have received adoration from man—angels being fellow-creatures, are fellow servants. John, in the Apocalyptic vision, being tempted to do homage to one of the seven angels, thus recites the unhallowed circumstance, with its natural result. “And,” says John, “I fell at his feet to worship him: And he said unto me, SEE THOU DO IT NOT—I am thy fellow servant and of thy brethren, that have the testimony of Jesus.” Rev. xix. 10. Yet such rebukes

were never received from the Divine Jesus, of whom the angel above-mentioned testified to John. On the contrary, we not only find him making himself equal with the Father, but also receiving Divine worship from the cradle to the grave, as well as subsequent to his resurrection. And this, obviously, not resulting either from ignorance or inadvertence—it being the WISE men of the East, who came to worship him in the manger at Bethlehem, and who, as Luke informs us, came for that SPECIFIC purpose. In Matthew ix. 18, Jesus receives worship, with approbation, from a ruler. In Matthew xiv. 33, his immediate disciples worship him, on his walking to them on the sea, subsequent to the miracle of the five loaves and two fishes. Afterwards, the woman of Canaan worshipped him. Mat. xv. 25. Afterwards, the mother of Zebidee's children did the same. Indeed, every Christian well knows, that faith in Christ ever did, and ever will produce the like effects. Thus, the man restored to sight, John ix. 38, exclaimed, "Lord, I believe, and worshipped him." Such were also the fruits of faith in the hearts of his disciples subsequent to the resurrection of Jesus, "They worshipped him." Luke xxiv. 52. It was not, however, from man alone that our Lord commanded worship; since Hebrews i. 6, informs us, that angels were required to do the same.

I have already said, that the worship of our Lord, commenced at the manger—I might have gone further; since Mary, by a brilliant act of faith, worshipped her embryo Saviour, in the very incipency of the incarnation—bursting forth, “My soul doth magnify the Lord, and my spirit hath rejoiced in GOD MY SAVIOUR.” Luke i. 46, 47. Yet, who could not weep at hearing these brilliant aspirations adopted in the periodical repetitions of carnal formalists—those listless automata so largely abounding!*

And yet, my dear Sir, you declare on the authority of Prout, a Socinian writer, that “Men have strangely deviated from the primitive simplicity of the Gospel; for instead of addressing their prayers to God THE FATHER in the name of Christ, they pray to Christ as God.” The precise idea you intend to convey by the term “primitive” is rather indefinite; though it surely cannot refer to a period very antecedent to the martyrdom of Stephen, which was even previous to the conversion of St. Paul; and yet we find the

* The blandishments of this fading scene in the higher walks of life, are the shroud and winding sheet of Christian vitality, whilst the fictitious holiness of will-worship, approved and admired “by spiritual wickednesses in high places,” rivets the chains of Satanic bondage. Thus, how short is often the interval between the Opera and the Altar!—between the Cards and the Sacramental Cup!!

proto-martyr thus committing the very error you condemn. "And they stoned Stephen, CALLING UPON,* and saying Lord Jesus receive my spirit." Acts vii. 50.

Nor can I withhold my thanks for the admission, that the hallowed monosyllable "God" does not exclusively apply to the Father; since both yourself and Prout unwittingly adopt the distinguishing epithet of "God *the Father*." The paternal adjunct being thus appended to the Divine appellative, betrays a lively consciousness of the all-important fact, that the Holy Oracles indiscriminately apply the Divine nomer—to the Father—to the Son, (or Saviour) and to the Holy Ghost. Indeed, the very juxta-position in which EACH in the Divine Triplet of Appellatives are so frequently found in Divine Revelation, is an assumption of co-equality the most unequivocal.

But as the vital and eternal benefits centred in Christianity, are all necessarily pendant on the

* I purposely omit the italic word "*God*" introduced into our translation:—deeming the invocation of the Lord Jesus by one "full of the Holy Ghost," to be quite decisive evidence of the Deity of the object invoked. And as the addition of the word "God," to that of LORD, which immediately follows, was not thought requisite by Luke, who wrote as he was moved by the Holy Ghost—I do not see why it should have been added by our translators; since it weakens the passage, by unnecessarily creating a cavil.

Deity * of Jesus—it will be interesting further to contemplate the faith and practice of the successors of Stephen and the Apostles, in reference to their unequivocal confession of the Divinity of Christ; and consequently of praying to him as God. Were it indeed otherwise, Christianity would truly be the nonentity which some hope, and others suppose it to be. The letters written by Ignatius, who, on the death of Euodius, was about the year 70, appointed Bishop of Antioch, by the surviving Apostles, are, as you are doubtless aware, still extant. That cruel persecutor of Christians, the admired Emperor Trajan, visiting Antioch in the year 107, ordered, as we all know, this primitive Christian Bishop, for the sole crime of being a Christian, to be taken under a military guard, so great a distance as from Antioch to Rome, for the avowed and dreadful purpose of being thrown to the wild beasts, for the entertainment of the spec-

* If, in breach of the first commandment, we set up a Divinity opposite to Jehovah, we form that deceitful basis for Salvation, which directly affronts the perfections of God; and therefore cannot be productive of *happiness*, either here, or hereafter. Deity can alone be the author and source of *happiness*. If therefore, a vital union with Christ does not produce present felicity, Jesus cannot be Divine. If it does produce real spiritual happiness here upon earth, his Deity is conclusive. And I hold it to be an indisputable axiom, that none will be happy in eternity who are not *internally* happy in time—there must be an antepast.

tators at the Roman Amphitheatre. From Antioch he was hurried away by his guards to Seleucia. Sailing thence, after great fatigue, he arrived at Smyrna. Whilst there he wrote seven Epistles to various of the principal Churches. The one to the Believers at Ephesus, thus commences—"Ignatius to the worthily happy Church in Ephesus of Asia, blessed in the Majesty and fulness of God the Father, predestinated before the world to be perpetually permanent in glory, immoveable, united, and elect in the genuine suffering for the truth, by the will of the Father—and of Jesus Christ our God, much joy in Jesus Christ, and in his spotless grace," &c. He also thus wrote from Troas, to the Smyrneans—"I glorify Jesus Christ our God, who hath given you wisdom. For I understand that ye are perfect in the immoveable faith of our Lord Jesus Christ, who was really of the seed of David according to the flesh, and born of a Virgin really, and who really suffered under Pontius Pilate. And these things he suffered for us, that we might be saved," &c. "When he was led to execution, he was attended by a number of the brethren and was allowed to join in prayer with them. AND HE PRAYED TO THE SON OF GOD in behalf of the Churches. He was then led into the Amphitheatre and speedily thrown to the wild beasts. A few bones only were left, which the

Deacons gathered, carefully preserved, and afterwards buried at Antioch.

Justin Martyr, as you doubtless know, was a Stoic philosopher, previous to his conversion to Christianity, early in the second Century. Being subsequently, with six other Christians, imprisoned by order of the Roman Emperor Marcus Antoninus Philosophus, for the exclusive crime of being a Christian; and being arraigned before Rusticus the Perfect, he was urged to invoke the heathen Gods; but Justin replied, I follow the Christians, and their doctrine is right—What is their doctrine? demanded Rusticus—It is this, We believe the one only God to be the Creator of all things, and we confess our Lord Jesus Christ to be the Son of God, foretold by the prophets of old, that he is now the Saviour, and will be the Judge of mankind. As for myself, I am too mean to be able to say any thing becoming his INFINITE DEITY. This was the business of the prophets, who many centuries ago, had foretold the coming of the Son of God into the world, &c.

The same in substance was the dying testimony of that distinguished martyr Polycarp, * the

* Eusebius, in allusion to this event, adds a letter written at the time by the Church of Smyrna to Sister Churches, which, after describing the sufferings of Polycarp, mentions that, as soon as he was dead, there was at the instance of the Jews some demur,

eminent and endeared Bishop of the primitive Church at Smyrna, the personal disciple and intimate Friend of St. John—to which might be added, an army of the primitive martyrs—all expressly and pointedly refuting the misconception of Mr. Prout, the Socinian advocate. Indeed, the presumed classical knowledge of that Gentleman, or at all events, of my esteemed Correspondent, ought surely to have precluded so great a mistake on the primitive faith ; since, as every one knows, the classical Pliny, in his celebrated Letter to the Emperor Trajan, thus describes primitive Christianity as viewed by his Pagan optics, at the very time he was endeavouring, in all the enmity, which ever has, and ever will exist between the natural seed of the serpent, and the spiritual seed of the woman, Gen. iii. 15, to exterminate from the earth, by instant death, every TRUE Christian:—For, on these trying occasions, mere nominal Christians at once throw off the mask to save their lives—“ In the course of this business,” says Pliny to Trajan, “ informations pouring in, a catalogue of names was exhibited of persons, who however

in reference to permitting the Christians to take away the Martyr's body ; lest, as it was insinuated, they should commence to worship Polycarp—which the Smyranean Believers thus notice —“ We can never forsake Christ, who suffered for our salvation, or worship any other. Him we worship as the Son of God, but the Martyrs we only love as our Brethren in the Lord.”

declare that they were not Christians then, or ever had been, and they repeated after me, an invocation to the gods and of your image, which for this purpose, I had ordered to be brought with the images of the deities. They performed sacred rites with wine and frankincense, and execrated Christ—none of which things, I am told, a real Christian can ever be compelled to do. On this account I dismissed them. Others named by an informer, first affirmed, and then denied the charge of Christianity, declaring that they had been Christians, but had ceased to be so, some three years ago, others still longer, some even twenty years ago. And this is the account of the Religion they once had possessed, whether it deserves the name of crime or error—namely, that they were accustomed on a stated day [the Lord's day] to meet before day light, and to repeat among themselves, a hymn to Christ, *quasi DEO*."

In truth, that many psalms and hymns and canticles, were composed and used by Christians of the first and second century, to celebrate Christ as very God, must be more or less known to every one conversant with Christian History, and is particularly mentioned by Eusebius and other ancient writers, as notorious and indisputable. As also the decisive fact, that a denial of the Deity of Jesus Christ could find no advocate

within the pale of the Christian Church, for the first two hundred years after our Lord's resurrection. Eusebius, indeed, mentions the case of one Theodorus, a citizen of Bizantium, a man of parts and learning, who professed himself a Christian, but denied the Deity of Christ. * Being ultimately brought with some others before persecuting magistrates, his companions honestly confessed Christ and suffered: Theodotus was the only man of the company who denied Christ, to save his life, Matt. xvi. 25, his faith being rather the effects of carnal cogitation, than the energy of the Spirit, who alone effectually testifieth of Jesus; it therefore afforded him no sustaining power in the trying hour.

That brilliant star of the third century, Cyprian, Bishop of Carthage, previous to his Martyrdom, during the persecution of the Roman Emperor Gallus, thus wrote to the Believers at Thibaris, "What a glory to be honored to partake of the joy of eternal light and salvation with Christ the Lord your God"—and thus also to the Churches of Numidia—"We ought to labour with all our might, and quickly to show our obsequiousness to Christ our Judge, our Lord, and our God—and

* No one has ever denied the Lord Jesus with impunity—the chastisement of *Saints*, when thus incurred, is terrestrial. Hence the fall of an *Apostolic* Saint, is to the present day, marked by the titular fabric of "a den of thieves" at Rome.

anticipate the blessed period when we shall salute Abraham, Isaac, and Jacob—Patriarchs, Apostles, and Martyrs—to rejoice with the righteous, the friends of God, in the pleasures of immortality.” How explicit is here the distinction between the Divine Redeemer, and Prophets, &c. whom the Anti-Trinitarian is wont to mingle.

Felix, Bishop of Rome, in the year 270, in writing to Maximus, Bishop of Alexandria, in reference to the ejectment of Paul, Bishop of Samorata, by the synod of Seventy Bishops, at Antioch, for attempting to impugn the Deity of Christ, thus unequivocally expresses the Creed of the Christian World at that period—“We believe that our Saviour Jesus Christ was born of the Virgin Mary: We believe that he himself is the eternal God and the Word; and not a mere man, whom God took into himself, in such a manner, as that the man should be distinct from him: For the Son of God is perfect God; and was made perfect man, by being incarnate of the Virgin.” *Vide Fleury*, b. viii. c. 4.

That the Deity of Jesus was the sustaining pillar in the Faith of all the truly sincere, amongst the primitive Christians, may also be gathered from those Pagan writers who were most prominent in pouring contempt upon the early professors of the Gospel of Christ; amongst whom, Celsus,

in the Second Century, was not a little conspicuous—frequently taunting Christians for “reckoning him who had a mortal body to be God, and looking upon themselves as holy on *that* account.” And he observes, “had Christ been Divine, he had no reason to fear any mortal; and though ye Christians say, he was a God, yet he persuaded only twelve abandoned sailors and publicans, and did not persuade even all these.” (Alluding probably to Judas, who betrayed, and to Peter who denied Jesus at Pilate’s bar.) And Celsus, with much sarcasm, derides the folly of “Those silly people, for worshipping as a God, a person named Jesus, who had been crucified at Jerusalem.”

Nor is Porphyry, a Pagan writer of the third Century, a whit behind Celsus, in acrimony against the Christians; yet his very malevolence tends to confirm the point at issue between us. And in reference to an epidemical disorder then reigning in a certain city—Porphyry observes, “Men wonder how that distempers have seized the City so many years—they forget that *Æsculapius* and the other gods no longer dwell among them, for since *JESUS WAS WORSHIPPED*, no one had received any public benefit from the gods.”* Porphyry has also in his spleen recorded the following circumstance—“A person asked *Apollo* how to make his

* Eusebius.

wife relinquish Christianity?—It is easier, replied the Oracle, to write on water, or to fly in the air, than to reclaim her. Leave her in her folly, to hymn in a faint and mournful voice the dead God, who publicly suffered death from judges of singular wisdom.”* How far Caiaphas and Pontius Pilate merited the concluding eulogium of the Oracle, the Christian will have little difficulty in deciding. But in truth, if you refer to the correspondence of *Socinus himself*, you will find in his third letter to Radec, that he unhesitatingly admits the fact, of its having been the invariable practice of real Saints and Martyrs from the earliest period of the Christian era, *i. e.* from the outpouring of the Holy Spirit on the day of Pentecost, (when the Deity of Christ was more fully revealed),—“to worship him as God.” But this was not deemed sufficient authority for Socinus; though had the same testimony been favourable to his hypothesis, I apprehend its force would have been conclusive.

It were surely superfluous further to confirm by testimony, the vital fact, that the Deity of Christ Jesus was the keystone of the primitive Believer’s hope, and, consequently, of his Creed. And though conscious of the hallowed ground I tread—I hesitate not to declare; and not, I hope, without

• Eusebius.

some portion of that humility which becomes a man of clay polluted with sin—aware also of the awful presumption of attempting to penetrate within the veil:—yet I hesitate not to declare, that the Deity of the Son and of the Holy Ghost is as essential to the Divine Economy, existing in the Great Alehim or Elohim—Jehovah—Israel's God, as that of the Father. The Trinity* being ONE JEHOVAH, nothing short of abstract Deity in the Son and in the Holy Ghost could render them components. That to repudiate the Deity of the Son, is to paralyse the everlasting Gospel—to raze out its restoring properties; and not only to render it abortive in the redemption and salvation of apostate man—but loudly to proclaim the Prophets and Apostles false witnesses before God!

Omniscience being the essential attribute of Deity—the truth of the preceding testimony demands the Omniscience of Jesus. Hence, “Jesus

* Romaine, in his admirable “Treatise on the Walk of Faith,” pointedly observes.--“It is much to be lamented, that believers in general take so little pains to get a clear knowledge of the doctrine of the ever-blessed Trinity: for the want of which, their faith is unsettled, and they are liable to many errors both in judgment and practice. I would, therefore, most earnestly recommend it to all who are weak in faith, to be diligent in hearing and reading what in Scripture is revealed concerning the Trinity in Unity, looking up always for the inward teaching of the Holy Spirit.” pp. 39.

knew their thoughts." Mat. xii. 25.—" But Jesus did not commit himself unto them, because he knew all men, and needed not that any man should testify of man, for he knew what was in man." John ii. 24, 25.—" Jesus knew from the beginning who believed not." John vi. 64.—" Come, said the woman of Samaria, see a man that told me all things that ever I did, is not this the Christ?" John iv. 29.—" Jesus said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke xxii. 34.—" And Peter said unto Jesus, Lord thou knowest all things, thou knowest that I love thee." John xxi. 17.

Mark also his Omnipresence—" Where two or three are gathered together in MY NAME, there am I in the midst of them." Mat. xviii. 20.—" He (Christ Jesus) that descended, is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv. 10.—" The fulness of him that filleth all in all." Eph. i. 23.—Lo ! I am with you alway." Mat. xxviii. 29.

Omnipotence is also thus assumed by Jesus.—" I am the resurrection and the life ; he that believeth on me, though he were dead, yet shall he live." John xi. 25.—" I give unto my sheep eternal life." John x. 28.—" Then Jesus called his disciples together, and GAVE them power and autho-

rity over all devils and to cure diseases." Luke ix. 1. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through THY NAME." Luke x. 17.

We thus perceive our Lord investing others with miraculous powers, a fact quite conclusive of the *abstract essentiality* of his own power; we also perceive, that a mighty power attended his hallowed "NAME," when corporeally absent. This simple humanity never did, or ever could produce. But were I to accumulate, even a pyramid of testimony, unless "The Spirit beareth witness," nothing beyond simple acquiescence can be attained—therefore secret unbelief must and will creep in. Hence our Lord, when in the flesh, spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 39.

Consequently, the Deity of Christ was only faintly and partially known, even to the Apostles themselves, previous to the day of Pentecost—because they had not till then "received the Spirit." A gleam of light, it is true, was occasionally communicated, as in the instance of Peter, Matt. xvi. 17; but natural unbelief quickly obscured it. Were it not, indeed, for this "hardness of heart and unbelief," (so forcibly reproved, Mark xvi. 14.)

the Deity of our Lord would not have been doubtful to any ; as “ He, who cannot lie,” so often asserted it. The fact, however, is not less true than deeply humiliating—that man, by nature, never did, or ever will believe in the Deity of Christ—it being alone ‘ THE SPIRIT ’ that quickeneth to right perceptions of Divine Truth. But happily, our Lord has given us a promise equal to the emergency—“ If ye, says Jesus, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give The Holy Spirit to them that ask it.” Luke xi. 13.

The truth of this promise, all who profess to confide in Scripture, must promptly admit in theory. And I am happy to say, myriads of individuals of entire credibility, would as promptly confirm the fact. Probably, however, the following extract, from a letter written by Dr. Stock, an eminent Physician at Clifton, near Bristol, and well known in the literary and scientific world, will, from the coincidence of his original Creed and temporal profession, become the most appropriate exemplification. The letter was written to Mr. Rowe, coadjutor with Dr. Lant Carpenter, at the Socinian (*soi-disant* “ Unitarian”) Chapel, in Lewen’s Mead, Bristol: of which congregation Dr. Stock was a prominent member.

“ MY DEAR SIR,

I scarcely know in what terms to begin this Letter—or how to communicate to you the object of it. Yet I am anxious to be the first to convey to you the intelligence; because I am unwilling it should reach you, unattended by those expressions of personal regard and esteem, by which I could wish it should be accompanied.

It will surprise you to be told, that it is become with me, a matter of absolute duty to withdraw myself from Lewin's Mead Society. Yes, my dear Sir, such is the fact. In July last, my professional attendance was required for a gentleman who was then on a visit to a friend at Bristol. He felt it a duty to lead me to re-consider my religious opinions, and at length with much delicacy and timidity led to the subject. I felt fully confident in the truth of my own views, and did not on my part shun the investigation.

For some weeks his efforts did not produce the smallest effect, and it required all the affectionate patience of his character, to induce me to look upon the arguments on his side, as even worth examining. The spirit of levity was, however, subdued, by the affectionate earnestness of his manner. Now and then he produced a passage which puzzled me exceedingly; but I was always

distrustful—I scarcely allowed any weight to it, till after I had coolly examined it at home.

I began, however, sometimes to consider whether it was not *possible* that his observations might contain some truth, and was of course led to examine them with more care and impartiality.

My weekly visits continued, and I still investigated the subject with encreasing earnestness, during the latter end of September and the whole of October. Towards the end of this latter month, the evidence for the doctrines, which I had hitherto so *strenuously opposed*, seemed progressively to encrease; but it was not until this very week that conviction came, and that my mind unhesitatingly and thankfully accepted the doctrine of the supreme Divinity of our Lord and Saviour Jesus Christ—of Atonement and reconciliation by his precious blood; and of the Divinity and personality of the Holy Spirit.

I do not, my dear Sir, say it by way of commending my earnestness in the way of enquiry, but I say it in justice to the opinions which I have embraced, that since the investigation began, I have regularly gone through the New Testament, as far as the Epistle to the Hebrews (the Gospel of John I have read through twice)—that not only every text which has been differently interpreted, occurring in the large portion of the New Testament,

but also all those referred to in the controversial Volumes of Mr. Wardlaw, were carefully compared with the original Greek—with the “Improved Version,” with Mr. Belsham’s Explanation in his *Calm Enquiry*—and frequently with Dr. Carpenter’s “Unitarianism, the doctrine of the Gospel:” The references in the Psalms and the prophetic Scriptures, which occur in the New Testament and other writings alluded to, were also examined; as well as Dr. Priestly’s Notes on the Scriptures. I have also read Dr. Laurence’s *Critical Reflections on the Unitarian Version*, which first settled my mind, as to the authenticity of the introductory chapters of Matthew and Luke.—A Sermon on the Atonement by Mr. Hall—Six Letters by Dr. Pye Smith to Mr. Belsham, and Notes taken down from two Sermons preached by Dr. Chalmers of Glasgow, upon Psalm lxxxv. 10, and Romans, viii. 7.

These few helps to the better understanding of the Holy Scriptures, though counteracted by the Volumes above cited—by long association—by frequent reference to the Unitarian Volumes in my collection, and by the various arguments on that side of the question, which memory was constantly suggesting—have ultimately led me to the conclusion above stated. But I should grossly belie my own heart, and should think myself guilty of odious

ingratitude to the Father of lights, from whom cometh down every good and perfect gift, if I did not avow my conviction, that to these means, *the teaching of the Holy Spirit* has been super-added. For I can, in his presence affirm, that, during the latter part of the enquiry more particularly, the Scriptures of Truth were never opened by me, *without profound and fervent prayer for illumination, and almost always with reference to our Lord's promise.* Luke xi. 13.

Indeed, my dear Sir, I was in earnest. A change so vast and important—so unexpected—I may add, so improbable ; which a few month's ago, I should have said to have been IMPOSSIBLE—has deeply and solemnly impressed my mind. That I must encounter much ridicule, in consequence of this change, I fully expect—I am sure that I shall deserve it ; since no person would have burst out more loudly against such an alteration in the views of another than myself. Nor ought I to omit to add, that while I was communicating to Mr. Vernon, whom I must ever highly esteem, for having led me in the way of understanding—the conviction that I had received, and my expectation of being ridiculed for such a change—he observed to me, that certainly I must expect it ; but he hoped I was prepared to forgive it—I trust that I shall be enabled to do so.

I began, my dear Sir, with expressing my regard and respect for you—will it be deemed inconsistent with either if I venture to conclude with a most affectionate wish and prayer, that you may receive every earthly blessing, and be brought to a knowledge of The Truth!—I feel it my duty to conclude thus, and shall stand excused.

How do I wish that endowments of such value were consecrated to the views which I have now so happily received! But as I feel myself standing upon tender ground—it is difficult to word such a wish, without appearing presumptuous; though nothing is farther from my heart.

I beg, therefore, to assure you that,

I am yours, my dear Sir,

J. E. STOCK."

Aroused from the spiritual lethargy, peculiar to none, being the special inheritance of every fallen son of Adam, we have gratefully perceived the esteemed Physician of Clifton, at length become alive to the perils of Socinianism. Hence, he frankly declared, and fully demonstrated, "that he was in earnest." Our Lord's promise, Luke xi. 13, was fervently pleaded—John xiv. 14, was once more verified—Psalm xl. 2, was happily realized; being at length, as we have delightfully witnessed, brought out of the miry clay—his feet

set upon a rock, and his goings established in the narrow path of pardon, peace, and pleasantness; having doubtlessly personified typical Joshua. Zech. iii. 3, 4.

By nature we are all Gallios; nay more, we absolutely possess a nausea for every thing connected with the knowledge and the love of God. Philosophers, and perhaps, medical philosophers, are deemed the greatest sceptics in Christianity; but this I conceive to be an error, as the natural man is *invariably* an Infidel, whether a philosopher, a prince, or a plough-boy. And whilst they each feel a lively interest about the various matters of time and sense—Christianity is generally doomed to remain the victim of their prejudice and contempt. In fact, all *by nature* inwardly loathe those divine and peerless truths to which they externally, and perhaps even *officially*, pay a reverence. Multitudes profess a verbal subjection to the Gospel of Christ, who wish not JESUS to reign over them in Spirit and in Truth. Consequently, they remain incompetent to receive The Deity—The Atonement—and The Righteousness of The Redeemer, as the essential Tripod of Christianity.

Christ's Kingdom, not being of this world, the Gospel in its purity and simplicity stoops not to politics; but leaves its disciples to accommodate themselves to the existing governments under which

they live. To speak of Christianity, as we are often compelled to hear our grave Judges speak, “being the law of the land”—is to prostrate the spiritual Kingdom of Christ at the feet of Baal.* The experience of all ages has shewn, that the form of a Government is of no moment to the progress of the Gospel. Despotism, limited monarchy, and republicanism, have each been serviceable and detrimental to the ebbings and flowings of the Gospel tide. To associate any one of these forms, with the march of Divine Truth, is to create, in imagination, that alliance in Church and State, between which there can be no coalescence, as there is no affinity, “the friendship of the world being enmity with God.” Attempts to unite the Church with the State, continually exhibit the most piteous specimens of spiritual decrepitude!† It is to the effusion of the Holy Spirit, directing subordinate causes, apart from human politics, that the success of the Gospel is ever to be ascribed. Had

* For, not to mention the offensive mass of Sabbath profanation;—who dare attempt a detail of the incredible and boundless aggregate of vice, not only *tolerated*, but even *countenanced* in the metropolis of Christian Britain!

† Who can withhold the tear of pity from any establishment, professedly Christian, wherein State patronage and political intrigue become the media of Ecclesiastical appointment. Where the Pastoral office is subject to legitimate barter; and Cathedral mumries the appendage of Diocesan residence!

the Gospel relied upon legislative support, it would have been long since known to us only as a departed Spirit. Legislative assemblies were never yet, intrinsically, the Foster-fathers of the Gospel of Christ.

Amongst the evils of legislative Christianity, is that of permitting mere natural men, drenched in the prevailing vices, to precipitate themselves into Holy Orders from secular motives. This, I recollect, was deeply lamented by the distinguished Bernard, of the twelfth Century, who emphatically observes—"Men run every where into sacred orders, and catch at an office, revered by Spirits above, without reverence or consideration:—in whom, perhaps, would appear the foulest abominations, were we, according to Ezekiel's prophecy, to dig into the wall, and contemplate the *source* of what is uttered in the House of God." Ezk. viii. 8—10.

Legislative Christianity,* in the abstract, is the

* Although Christianity has had to encounter every species of cruelty, persecution, and oppression, from the supreme secular power in all nations; yet, with the exception of Constantine, Gratian, Gustavus Vasa, and that twinkling star, our Sixth Edward, and a few others that do not immediately occur to me, it has rarely "had a friend at Court"—fortunately it needs it not!

When Princes, insensible of the genuine simplicity of the Gospel, attach to it, the empty and artificial distinctions of worldly greatness, they invariably injure and obstruct, by secular

mere idol and pageant of the carnal mind, undivested of its native enmity to God. It may support the Truth *in skeleton*, yet subject to rebuke—to disdain, and persecution, direct or indirect, all who know and love the Gospel. And though the Socinian, the Papist, and the Pelagian are of necessity, “The Enemies of the Cross of Christ:”—yet it is grievous to say, the portals of our Episcopal Palaces are not always barred against them. Hence, unbelief and carnal complacency continue, in the higher walks of life, to veil the fact, of our being men of clay and full of sin; though, to minds, alive to truth so unwelcome and appalling, the question will incessantly recur, How can I be sheltered from the penalties of a broken law? How can my guilty head be shielded from the Divine threatnings, which flash from each Testament upon apostate, mortal, and immortal man? Or what Divine theory will enable me to grapple with the Tomb? Not that any theory, however sound, can in *itself* do this.—No; it cannot cleanse

pollution, the cause they profess to promote. Hence, Christianity has ever declined in purity and spirituality, precisely as it has advanced in exterior appendage, and carnal splendour.

“What is all righteousness that *men* devise?
What—but a sordid bargain for the skies?
But Christ as soon would abdicate his own,
As stoop from heav’n to sell the *proud* a throne.”

the soul from its pollution, divest it of its nakedness, or impart to it that peace with God, which alone flows from reconciliation ; it cannot implant that love of Christ, which though it “*passeth knowledge,*” must be known. The head being evangelized will profit nothing—worse than nothing, if the heart remains unchanged. Nor is it a fact of petty concern, that many arrive at a conscious knowledge of the spirituality of the Divine Law ; yet grieving the Holy Spirit by intemperance—the pride of life—the love of money, or lust of other things, never partake of the saving consolations of the Gospel ; but spend the fleeting moments of life between hope and fear—live in bondage—and die !—without being SEALED to the day of redemption. Eph. iv. 30.

Were Christianity, what Statesmen and Philosophers imagine it to be, namely, a matter of political expediency, or speculative opinion, rather than of spiritual precision, fact, and reality ; there might, my dear Sir, be some force in what you state, relative to the Roman Pontiff :* But as the

* An intelligent female Traveller has given the following brief sketch of an interview with the late Roman Pontiff, Pius VII.—“ By the etiquette of the Papal Court, Ladies are forbidden even to enter the palace of the Vatican. The female levees are, therefore, held at a summer-house in the garden, and *always take place on a Sunday*. I was present on one of these occasions. My reception by His Holiness was gracious—He spoke with cheerful-

wisdom of this world is foolishness with God—so also is the Gospel foolishness to them that perish. 1 Cor. i. 18. Hence, Christianity bends not to the corrupt imaginations or carnal devices of human contrivance. Nothing can, therefore, be more certain than, that pure Popery and Christianity can never amalgamate. Not only are their components incongruous to each other—but their foundation and their every attribute as opposite as Christ and ANTI-Christ can be imagined to be. Yet Popery, with its high stimulants of pomp and music—its wretched sale of indulgences, and pardons for sin of every dye,* with all its satanic anodynes, is so entirely congenial with the mind and will of fallen man, that little surprise can exist at Popish advo-

ness on common topics—laughed—took snuff, and cut jokes about the weather; he accompanied us to the door, when we took leave; he bade us a kind farewell, and gave us his blessing.” How estimable such a gift to a professed Protestant Lady, thus tempted by “The Man of Sin,” to violate the Divine command of “Remembering to keep holy the Sabbath Day!!”

Would that semi-papal England were not in Sabbatical desecration, as in divers other respects, annually becoming a closer copyist of Papal Rome!

* Sleidan, the almost too temperate historian, on the subject of Papal indulgences, expressly states that, “Pope Leo X. distinguished himself by sending abroad, into all kingdoms, his letters and bulls, with ample promise of the full pardon of sins and of eternal salvation, to such as would purchase the same with money.”

cates not unfrequently arising amongst nominal Protestants.*

This is not only applicable to our Legislative Assemblies, but hence, also, originates the elegant and classical Life of Leo X,† by an Ex-Senator, consequently, a professed Protestant, *ergo*, to a great extent, a professed Lutheran. Yet so intent is Mr. Roscoe on extolling his Papal Idol, who so long thirsted for the blood of Luther, that he hesitates not a moment to sacrifice, with the most abject contempt, the magnanimous and estimable Protestant Champion, at the shrine of the Apocalyptic “Man of Sin”—though unworthy to unloose the shoes of Christian Luther.‡

* There is, by far, too much reason to fear, the term “Protestant” has become carnalized, secularized, and even politicalized. But, however, Princes, Peers, and Senators may please to decorate themselves with the *name* of “Protestant”—really to be such, is above the degeneracy of fallen man; since a principle of Popery sways every heart, until “the renewing of the Holy Ghost” subdues it. This might be shewn by a thousand tests; though these may suffice—Do I attach a saving efficacy, or merit of any kind, to what are termed, “good works?”—What is my estimate of sin?—What my definition of it?—What the antidote? Do I attach a merit to prayer—deem it, at most, a duty; or esteem it my highest privilege?

† This profligate character was ordained to the priestly office at the age of seven years, was made an Abbot before he was eight years old, and at the age of thirteen became a Cardinal!

‡ One of Melancthon’s correspondents thus describes this eminent Christian—“I cannot enough admire the extraordinary

I am too well aware, it is a favourite opinion with some of our leading statesmen, that the present approximation of Popery, and what is termed Protestantism, results from the amendment of the former; though it may, I fear, with more propriety, be attributed to the dilution and degeneracy of the latter. Though Popery may have been hushed into recumbency, yet a sleeping tiger is a tiger still. Popery is half a demon and half a tiger:—bloodshed and cruelty—flames and fire are its native element—all the Satanic attributes its satellites. Those who doubt it, may take the following, amongst ten thousand times ten thousand other illustrations of the same indisputable fact.—Cocklæus, a Popish historian, in speaking of the “*energy*” used by Holy Mother Church, in extir-

cheerfulness, constancy, faith, and hope of Luther in these trying and vexatious times. He constantly feeds these good affections by a diligent study of the Word of God. Then, not a day passes, in which he does not employ in prayer three of his very best hours. Once I happened to hear him at prayer—What spirit and what faith there is in his expressions! He petitions God with as much reverence as if he was actually in the Divine Presence.—‘I know,’ said he, ‘thou art our Father and our God, therefore I am sure thou wilt bring to nought the persecutors of Thy children,’ &c. &c.

“While I was listening to Luther praying, my soul seemed on fire within me, to hear the man address God so like a friend, and yet with so much gravity and reverence;—insisting also on the promises contained in the Psalms, as if he was sure his petitions would be granted.”

pating heresy (as he is pleased to term true and vital Protestantism) at the time of the Reformation; and after detailing with much complacency, and even triumph, a variety of blood-thrilling cruelties towards Protestants, proceeds thus—“ But their leader and teacher, Michael Sellarius, an apostate Monk, who was by far the greatest offender, was condemned in a public Court of judicature, to have his blasphemous tongue cut out by the executioner—to be tied to a curricule, and to have two pieces of his flesh torn from his body in the market-place, by red hot pincers; then to be torn again afterwards in the same manner by the hot pincers five times on the road, as he was dragged to the burning pile.” This took place, Cocklæus, the Papist, assures us, at Rotenberg, in North Holland, on the 17th May, 1527. And adds, that Sellarius was a grievous deceiver, who taught the people not to invoke Saints, &c.

The voice of every man by nature verifies what our Lord parabolically declared. Luke xix. 14. And the inherent enmity of the human heart against each Person in the adorable Trinity, is conclusive confirmation of the fidelity of Scripture-declaration. Hence the surreptitious assumption of the Christian Name, by the mere worldling, has, in all ages, been more pernicious to the extension of Divine Truth, than even the virulence of persecution.

Socinianism and Popery, being weeds indigenous to the carnal mind, luxuriate imperceptibly in the hearts of all Christians of mere human fabric ; be their external designation what it may. The heart of man being deceitful above all things and desperately wicked, the insignia is no criterion of the fact, as the external label is not decisive of the ingredient.* The heart must be renewed before it can effect one Christian vibration:—previous to which, there is but a name to live, being spiritually dead in the ruins of the Adam-fall. Hence, when mere natural men attempt to tread on Christian ground, they become the object of pity and embarrassment. Thus, of a certain Poet Laureat—whose congenial spirit and restless pen had far more aptly been engaged in descanting on the sublime reveries of Jupiter Ammon, or in dwelling elaborately on Pagan Saturnalia, than in attempting to dabble with Christianity. And had Mr. Roscoe, when forming his purpose of becoming the eulogist of Leo X. publicly burnt his Bible to adopt the breviary—invoked the Virgin Mary and

* Hence, misnomers incessantly abound ; and hence, we are favoured with periodical works of every hue, assuming the appellatives of “ Christian ;” though much of the component matter constituting “ Observers” and “ Guardians,” would, I fear, attune in harmony with the Roman Missal, or the Mussulman’s Magazine.

the Papal calendar of Saints—commenced image-worship—adored a crucifix,* and done homage to a wafer:—he might at least have claimed the merit of consistency, and, perhaps, not have suffered much in his Christian profession. Protect me from my friends, and I will protect myself from my enemies, must be the language of every true Protestant, when, *as a Protestant*, he has the painful mortification to be classed with the inconsistent biographer of Leo X.

“ Man, though in nature’s richest mantle clad,
And graced with all philosophy can add,
Though fair without, and luminous within,
Is still the progeny and heir of sin.”

Hence, a respect is cherished for “ The Man of Sin,” and hence, Popish concomitants meet with a courtesy,† and even predilection from nominal

* “ If,” says that great and first Reformer, Claudius, who lived about the ninth Century, “ the Cross of Christ ought to be adored because he was nailed to it—we ought to adore mangers because he was laid in one, and swadling clothes because he was wrapped in them.”

† Christ being manifested that he might destroy the works of the devil—Christianity can expect no quarter from the Stage; where of necessity it meets with hostility and disdain in every form:—On the contrary, Popery, in these Satanic Assemblies, is invariably treated with respect. The scull—the crucifix—the glimmering taper, and all the arcana of a Papal cell are deemed delightful, and quite in place, in stage exhibition—The seduction of a Nun, the very climax of interest!

Protestants quite fatal to consistency. Whilst to speak of those unassuming structures where Christians are wont to “meet” or “convene” for Protestant worship, is deemed repulsive; the words “Monastery,”—“Abbey,”—“Priory,” and even “Hermitage,” though the associates of Popery, and of all moral evil, have a thousand charms to the natural man, who tenaciously cherishes, or gratuitously confers these *enviable* distinctions upon his rural residence. Very slight, however, is the knowledge requisite to establish the fact, of these admired Papal relics having been the abode of those,

“Who really followed all they seemed to shun;
Their prayers made public, their excesses kept
As private as the chambers where they slept;
Uplifted hands, that at convenient times
Could act extortion and the worst of crimes;
Wash’d with a neatness scrupulously nice,
And free from every taint but that of vice.”

But in reality the devices of Satan are infinite; though the most glaring exemplification of his being truly a Master of Arts, which occurs to me at this moment, is the fact, of his having metamorphosed the Christian Prayer-Meeting, known in primitive parlance, as an “Oratory,” into the Italian word “Oratorio,” and with the aid of Italian Songsters, fiddling Priests, and a dire motley

throng, has dexterously transferred that original *primum mobile* of all spiritual blessings to his own account—the lure being “for charitable purposes.”* Had the word “Oratorio” *continued* to designate a Christian Prayer-Meeting, it would have been still deemed appropriate only to vulgar lips, and have remained unblessed by sacerdotal countenance; but transformed into a Papal Music “Meeting,” it ceases to be obnoxious—is adopted and caressed by those, who, being ignorant and out of the way, know not God; nor wish to know Him.†

A sickly taste for classical trifles;—a morbid mania for the fine arts, with all their demoralizing associations, are, I am aware, prevalent and congenial with semi-Pagan and semi-Papal Protestants,—they have a thousand charms for their inflated minds. It were, therefore, devoutly to be wished, that the admirers of Leo X. were, shall I say *experimentally*, familiar with the secret springs of Leo’s resources—the racks and dungeons—the instruments of torture and extortion in his “Holy

* This, amongst innumerable parallel instances, demonstrates the soul-destroying effects of the word “Agapee,” (*love*) 1 Cor. xiii. being mistranslated “Charity.”

† *Salisbury Journal*, Sept. 1824.—“Our Musical Festival was last week exceedingly well attended. Catalani the chief attraction—Lord P. and several other persons, on leaving the Cathedral, had their pockets picked.”

Inquisition.”—Not to say any thing of those living instruments of tyranny, terror, and fraud, his “faithful and beloved” Albert and Tetzels, and Eccius; persons quite worthy of their office, in sustaining the despotism and priestcraft of Leo; since, from their unbounded traffic in Papal indulgences and Papal pardons,* arose the supplies requisite for doing homage to the fine arts—for magnifying the unhallowed pageantry of Anti-Christ—for administering to his personal extravagance, and unbridled licentiousness. Can we, therefore, abstain from blushing for an Ex-Senator of Protestant Britain, in having debased his fine literary talents, in weaving a panygeric for an accomplished Criminal; though dignified with all the pomp and circumstance of a Leo the Tenth?

It would, perhaps, be difficult to say, which of the Popes have shown themselves most worthy the Satanic elevation of the Papal chair; though it is historically recorded of Pope Boniface VIII, “That he entered the Pontificate as a fox, lived as a lion, and died as dog.” And who, having tor-

• Nor did this vile species of Satanic extortion and delusion cease with Leo; but, to a greater or less extent, is continued to the present day. Howard, the Philanthropist, so well known for availing himself of the evidence of facts, resolved, when in Italy, to silence all incredulity on this outrageous subject, by purchasing various papal pardons, which, on his return to England, he shewed to his numerous Christian Friends.

mented the Christian world for eight years, met at length with a punishment worthy of his crimes, dying in prison under the greatest agonies. He had previously published a decretal "That the Roman Pontiff should be judged of none, though by his conduct he drew innumerable souls with himself into hell." He also instituted a periodical jubilee, continued by his successors to the present time; large sums, being on those occasions, collected by granting at a low price the plenary indulgence of all sin. It were, in vain, I fear, to enquire, When will the day arrive, that Popes* shall

* The present Pope is known to us as Leo XII. The health of His Holiness appears to have been critical—would that the state of his soul were less so. *The Journal des Debates*, Jan. 10, 1824, contains the following paragraph. "The Physicians have agreed in perceiving a sensible amelioration in the Pope. Without declaring their patient out of danger, they remark, with pleasure, that the oppression is diminished—that the expectoration is easier—that the fever has disappeared, and that the Holy Father takes nourishment. In consequence of which, [thanksgivings to be returned in all the Churches—O, no!] the Carnival is *not* to be interrupted, the theatres are to be open as usual!!" Such ever was, and ever will be "Anti-Christ"—"That Son of Perdition," who assumes the prerogative of pardoning sin, through the sublime media of silver and gold.

Leo, on his recovery, honoured that Divine Institution, "The British and Foreign Bible Society," with his primary fulminations, pronouncing it to be, "A subtle invention, injurious to faith and practice." Presuming His Holiness to mean *Popish* faith and *Popish* practice, the declaration is "*infallibly*" correct.

give plenary indulgences to live as becometh the Gospel of Christ? For, after all, *that* is the greatest *indulgence* to man upon earth.

Though the Pontificate has a thousand anticipated charms to a haughty, voluptuous priesthood, —to luxurious prelates, and to dissolute cardinals; yet sin has ever been the parent of sorrow; though few Popes, like Adrian VI. (one of the very best of the Popes) have had the candour to identify themselves with the fact. His Epitaph, however, thus makes the admission—"Here lies Adrian VI. who esteemed the Papal government to be the greatest misfortune of his life."

But enough of Anti-Christ, and his dire concomitants.—Let us rather renew our libations at that pure fountain of "Wisdom, and knowledge, and joy," whence, by the gracious influence of the Holy Spirit, is imparted a solace to them that are thirsty.* And did not the restricted limits of a

* As thus sweetly expressed—

"Ho, ye that pant for living streams, and pine away and die,
Here you may quench your raging thirst with springs that never dry.
Rivers of love and mercy here in a rich ocean join;
Salvation in abundance flows, like floods of milk and wine.
Ye perishing and naked poor, who work with mighty pain
To weave a garment of your own, that will not hide your sin.
Come naked, and adorn your souls in robes prepared by God.
Wrought by the labours of his Son, and dy'd in his own blood."

Letter preclude an addition so considerable, I would now endeavour to illustrate the Personality and Godhead of that Divine Component of the adorable Trinity, revealed to us as “The Spirit of Grace”—“The Spirit of Truth,” and “The Holy Spirit:”—Which you, my dear Sir, seem rather to consider as a Divine attribute, or emanation, than as special, personal, and abstract Deity. Adequately to treat this mighty subject, would, to say the least, demand a separate Letter. I am, therefore, constrained to observe, with more than becoming brevity, that we cannot grieve an unconscious attribute, but we *can* grieve the Holy Spirit, Eph. iv. 30.—that we cannot blaspheme a mere emanation, yet we *can* blaspheme the Holy Ghost, Mat. xii. 31, and which is even pronounced to be the very pinnacle of transgression. To speak of the *mind* of an attribute, you must surely pronounce to be jargon—yet Paul thus speaks of the Holy Ghost, “He, that searcheth the hearts, knoweth what is the MIND of the Spirit.” Rom. viii. 27.

It would, also, I apprehend, be in no slight degree difficult to connect the ideas of speaking and hearing, with that of a mere unconscious attribute or emanation: And yet we find our Lord thus expressing himself—“Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth;

for he shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and will show you things to come." John xvi. 13. Did not the Holy Spirit possess the personality of essential Deity, He would not have a temple, yet 1 Cor. vi. 19, thus unequivocally assures us of the fact—"What? know ye not that your body is the TEMPLE of the Holy Ghost?"

But as the Godhead is revealed to us, as a Triune Jehovah, I now pass on to make some feeble remarks on the UNITY of the Godhead; a lofty theme! but which, I hope, we both, with profound reverence, equally admit to be a divinely revealed Truth. Yet, when you confidently repose on such passages as Isaiah xlii. 8, to prove the *exclusive* Unity of the Deity,—little reflection will suffice to convince you of a misapprehension of the passage. Since, not only does the word "Lord" there stand for the plural, Alehim, or Elohim, in the original Hebrew, but the declaration, like many similar ones in Scripture, is made expressly as a caution against idolatry—as thus evident from the conclusion of the verse, "neither my praise to graven images," of which you considerably make an elision. You appear, also, my dear Sir, to have cherished a similar misconception with regard to Isaiah xliii. 11,—where we find the Lord Jesus Christ thus speaking by the mouth of Isaiah,

“I,—I, am the Lord, and beside me there is no Saviour”—hereby announcing his office 700 years previous to his humiliation and visible assumption of it. The word “Saviour,” indispensably identifies the SON—since “The Father sent the SON to be the Saviour of the world.” 1 John iv. 14, *et passim*.

Having, in my last letter, endeavoured to ply the axe at the root of the Socinian theory, by demonstrating, as I thought, clearly, from the very commencement of Divine Revelation, that Jehovah is *not* revealed to us in *simple* Unity*—I need not again expatiate on that part of our disquisition—I need not re-mention that, we cannot traverse the very first Chapter of the Bible without meeting with various plural pronouns in reference to Deity, which are, as I trust, I have already shown, incapable of explanation on the analogies of royal phraseology. Indeed, we see plural pronouns supported by a plural noun (Elohim) which is obviously inapplicable to simple Unity, and quite unknown in royal diction. And, having in my last letter, quoted from the commencement of the Old Testament, to demonstrate the pluralities of expression, in relatives and verbs, connected with

* If the word Tri-Unity were exchanged for that of Trinity—much misconception might probably be evaded in this pre-eminent branch of theological disputation.

the great Alehim or Elohim, Israel's Jehovah—The Most High God—I ought, perhaps, now to make my quotation in illustration of the same truth, at some considerable distance from the preceding: The following, you will, perhaps, esteem satisfactory—"The Most High God gave to Nebuchadnezzar a kingdom, and majesty and glory, and honour. And afterwards THEY took his glory from him." Vide Daniel v. 18—20. The relative "THEY," is herein distinctly applied to the Most High God, which, on the Socinian theory, would be at variance both with sense and grammar.

You appear, my dear Sir, very strenuously to urge the Unity of the Godhead, under the impression that such Unity must be fatal to the Trinity. Yet, as Holy Scripture assures us otherwise, I do not profess "to be wise above what is written." Human intelligence is much too limited to become the criterion of belief; or we should be compelled to deny the very attributes of Deity—since, in reference even to the omniscience of Jehovah, the sublime Psalmist has the candour and humility to declare "Such knowledge is too wonderful for me, it is high—I cannot attain unto it." Psalm cxxxix. 6. Yet that he believed it, is indisputable, since the preceding verse declares the fact.

Vain man, however, would be wise, though man be born like a wild ass's colt, Job xi. 12. Conse-

quently, instead of earnestly pleading the promises of God, in the way appointed by Him, for an increase of light and knowledge—he would fain *bring down* the loftiest contemplations to the level of his own finite capacity; though incompetent to apprehend or define the *modus operandi* of the very faculties with which Omnipotence has condescended to invest him.

And you, my dear Sir, appear resolved to restrain the wings of Faith within the range of human comprehension; which, if persisted in, will compel you, not only to deny your every faculty, but even your vital existence, the source of which, it is far beyond the limits of human intelligence either to comprehend or explain. The possibility of producing an oak from an acorn—grapes from a vine—or a peach from a tree, must also, on your theory, be subjects of the most positive scepticism. Not to say any thing of the Lunar influence on the aberrations of the human mind—or on the ebbing and flowing of the mighty ocean.*

* The contemplation of Jehovah's operations, both mighty and minute, are, at all times, interesting.

The Divine hebdomadal division of time, I deem expressly typical of the world's duration of 7,000 years, including the millennium, of which the Sabbath day is the type; there being thus, as St. Peter mentions, "a thousand years for (each) one day." So, doubtless, is the appearance of our hemisphere intended to pourtray, emblematically, the Redeemer of the world, and those

How presumptuous must therefore ever be the attempt of frail mortality, to exalt its fallible and scanty reason to a parallel with positive Revelation; which peremptorily requires us to *cast down* our imaginations, and every high thing which exalteth itself against the knowledge of God; and to bring into captivity every thought to the obedience of Christ. Which requisite obedience of the *thoughts* to Christ, is obviously a divine homage, once more fatal to the Socinian theory. Thus, we find, at every turn, that, to impugn the Deity of Christ Jesus, and not to impugn the Gospel Oracles, is impracticable. Indeed, the very term, "*Gospel*," is inappropriate on the Socinian hypothesis—since the mere addition of one prophet, to all the preceding prophets, could, in no sense, justify a term so emphatic.

When Moses declares, Deut. xviii. 15, that The Lord will raise up a Prophet like unto him, it ob-

for whom it exists. Christ is typified by the sun, his redeemed church by the moon, an opaque, inert body, possessing, *independently*, neither light or vegetative rays. Thus, also, every grace that glimmers in the believer, is but a refraction from the Sun of Righteousness; since "without Him, he can do nothing."

The fact of the glorious Redeemer being so often spoken of, under the Solar metaphor, seems conclusive of the fact assumed. In truth, Christ is the Solar orb, around which, the whole Christian system revolves in dependant and peaceful harmony.

viously refers to the incarnation of Christ; who, in his prophetic character, as well as in that of a law-giver—a teacher, and “a leader of the people,” was the august Antitype of Moses. You appear, however, my dear Sir, to imagine, that, herein is a priority of existence given to Moses, which is fatal to the Deity of our Lord. And I readily grant, that, did this priority really exist, it would decidedly have that effect. But, that this declaration of Moses has purely reference to the prophetic character which “The Mighty God,” Isa. ix. 6, condescended to assume, is quite obvious—since when on earth, the Lord Jesus expressly declared “Before Abraham was, I AM,” John viii. 58. Which “I AM,” I need not observe to a Gentleman of your erudition, is an assumption of Divine Eternity, quite incompatible with a mere prophet; and under every point of view gives to Jesus the precedence of Moses—since Abraham was the predecessor of Moses by 400 years. But every doubt of the pre-existence of our Lord, to Moses, is at once obviated by the fact, of Moses having been *himself* a Christian, and partook of that reproach which ever has been the concomitant of Christian identity—“He suffered affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt.” Heb. xi. 26.

To cherish, indeed, the idea, that the Bible was written by so many prophets, to testify (John v. 39.) of one of no higher pretension than themselves, is to make that demand on Socinian credulity, which the Faith of a Christian would not require.

There are tests, however, by which Truth of every kind may be tried to demonstration. The Socinian professes to reject all the direct testimony of the Divinity of Jesus Christ, under the assumption that it derogates from the Unity of the Godhead, and is an unhallowed infringement on the Deity of the Father. To which I would reply, that such a jealousy, in its best sense, is highly commendable. But if it aspires to that respect which might appear to be due to it—it must needs be consistent with itself. This lively jealousy for the honour of the Father* cannot, however, be genuine,

* That promising young Christian, GRATIAN, Emperor of Rome, in the fourth Century, thus, about the 20th year of his age, unbosoms himself to that brilliant Star in the Christian hemisphere, Ambrose, Bishop of Milan, on this precise subject—"He, whom I own as My Lord and My God, will not fail to teach me. I would not conceive so meanly of Him, as to make him a mere creature like myself, who own that I can add nothing to CHRIST. And yet, while I seek to please the Father, in celebrating the Son, I do not fear lest the Father should envy the honours ascribed to his Son. Nor do I think so highly of my powers of

unless attended with that implicit obedience to his precepts, which conduces to the best specimens of morality;—with that matchless love and gratitude which a creature owes to his Creator;—with that reverence and holy fear, due to his Great Name; exemplified in a solemn tenderness in the use of it. The point, therefore, to which I am thus inevitably conducted, is to enquire, Are these the prevailing characteristics of those who impugn the Divinity of Jesus? If the reply is decidedly affirmative, I will admit their force. But if, on the contrary, we find it to be those, who believe in the Deity of the Saviour, that are reproached for being more circumspect in their life and conversation—who are impressed with a stronger sense of the exceeding sinfulness of sin—a more lively esteem for, and a more strict obedience to, that law which is holy, just, and good—a more becoming and reverential tenderness for Jehovah's sacred name:—If these, and many other criteria which might be adduced, should, without exception, preponderate in favour of those “who confess that Jesus Christ is LORD, to the glory of God the Father.”—Then will

commendation, as to suppose that I can increase the Divinity by my words. I am weak and frail, I extol him as I can, not as the Divinity deserves.

Ambrose's Epistles, B. V. page 25.

“The Truth” present itself on that side of the question; since we are expressly assured, “The secret of the Lord is with them that fear him, and He will shew them His Covenant.” Ps. xxv. 14. Which, I need scarcely say, refers to the theological fact, of the first man Adam, being the federal-head and representative of the old Covenant:—And of Christ Jesus, in his character of Redeemer, becoming the federal-head of a NEW Covenant—hence termed “The Second Adam.” The first man is pronounced to be of the earth, earthy: The second man is declared to be THE LORD FROM HEAVEN!! As is the earthy, such are they also that are earthy; as is the Heavenly—such are they, also, that are heavenly. 1 Cor. xv. 47, 48. And might I be permitted to ask—To whom does this latter description of “*earthy*” pertain—To Believers, or to Unbelievers in the Divinity of “The Lord from Heaven?” For Wisdom will be justified of her children. “And to these it is given to know the mysteries of the Kingdom; but to them it is not given.” Mat. xiii. 11.

Thus, my dear Sir, have I endeavoured, step by step, to conduct you to the top of Jacob’s ladder—where, I ardently hope you will be enabled, by faith to discern Jehovah Jesus, Gen. xxviii. 12, 13, who stands above it and says—“I am the Lord

God of Abraham, and the God of Isaac." Then will you sweetly say with Isaiah, " Mine eyes have seen the King, the Lord of Hosts." Isa. vi. 1—5. "Which things, said Esaias, when he saw the glory of Christ, and spake of Him." John xii. 41.

In this agreeable anticipation, permit me to assure you,

How sincerely

I am your's,

My Dear Sir,

MY DEAR SIR,

IT were a mere truism to say, the Epistle to the Hebrews proclaims the writer of it to have been, not less a brilliant Saint, than a profound theologian. We cannot, therefore, do better than listen to his testimony of Jesus; and this testimony is quite decisive of the Divine Sonship of the Son of God.*

* If I mistake not, the Socinian School endeavour to evade that direct testimony of the Deity of Christ, which results from his Sonship, by the plea of his being the *adopted* Son of God; yet they favour us not with the Scriptural authority on which that assumption is grounded.

Though possessing much logical acumen, they appear not to be aware, that "Adoption" implies previous alienation:—Yet Christ is from everlasting; Micah v. 2, and a Son over HIS OWN House. Heb. iii. 6. Fallen man, on the contrary, is afar off by wicked works—an alien from the common-wealth of spiritual Israel—a stranger from the Covenants of promise, having no hope,

The Epistle to the Hebrews, being a masterpiece of Christian Theology, in all its breadth and depth—the writer of it, like a wise master-builder, makes good his foundation, before he attempts the superstructure; and, throwing aside “the hay and stubble” of the Socinian Theory, thus lays open to our view, the Rock on which he builds:—God, who at sundry times, and in divers manners, spake in time past, unto the fathers, by the prophets, hath, in these last days, spoken unto us by his Son. Which Son, we not only find all the angels of God required to worship; but even God the Father thus addressing—“Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom.” Heb. i. 1, 2, 8.

How inconceivably vast is then the contemplation which embraces Divine Majesty, as condescending to be born of a woman—to commence his earthly abode in a stable—to sojourn three and thirty years in penury, and under every indignity from the creatures of his hand! How passing wonderful to contemplate HIM, who is the brightness of His Father’s glory, and the express image of his person, and who upholdeth all things by the

and without God in the world. “Adoption” is, therefore, clearly a pre-requisite to *his* becoming a child of God—he must receive the Spirit of adoption, before *he* can cry “Abba, Father.” Rom. viii. 15.

word of his power, Heb. i. 3,—condescending thus “to humble himself to fulfil all righteousness in man’s behalf, by an *active* personal obedience to the divine law. Nay more, to become obedient unto death, that, by such *passive* obedience, he might purge our sins, and AGAIN sit down on the right hand of Majesty on high.” Heb. i. 3,—having risen again to complete our justification.

“————— And did He rise?
Hear, O ye nations! hear it, O ye dead!
He rose, he rose! he burst the bars of death.
Lift up your heads, ye everlasting gates,
And give the King of Glory to come in!
Who is the King of Glory? He who left
His throne of Glory for the pangs of death.”

Love so intense outstrips the sordid limits of human calculation; yet the heart of man, untouched by Grace Divine, remains unmoved by an event so matchless—it being exclusively the Divine Spirit, who takes of the things of Jesus, and shows them unto us. A spiritual perception, thus created, raises the estimate of the soul of man, and depreciates all terrestrial objects in a similar degree. Hence, the Deity of our Great Messiah, when truly received, is the life’s blood of the Believer. It is not for him to treat a fact, on which all that is dear to him in time and in eternity depends, as a mere speculative point:—The carnal professor may

do so—the Christian cannot! He dare not tamper with a subject, involving all that is efficacious in his redemption from the just penalty of transgression, and all that is worthy of his dependance, in securing an inheritance amongst them that are sanctified by faith in Christ Jesus.

Were the means, indeed, less mighty*—were not all the agency of Christianity omnipotent, it were utterly incompetent to its design; and must entirely fail in the salvation of a single sinner. Its divine sufficiency is, however, manifest; since it not only discovers the latent sources of moral-evil, but proclaims the antidote:—It not only convinces proud man, that he is a rebel and a traitor to the King of Kings, but it makes a brilliant display of the wisdom and love of God, in upholding the purity of his justice, and yet justifying the transgressor who believeth in Jesus,† Rom. iii. 26.—

* It has been frequently said, and with much truth, that the Divine Omnipotence is more displayed in the conversion, or new creation of a sinner, than in the creation of a world—the former, being repellant—the latter, passive matter.

To see, indeed, a proud Pharisee (and, alas! who is otherwise by nature?) stript of his self-righteousness, and in spirit and in truth prostrate at the feet of Jesus for pardon and salvation—is to witness, what mere humanity never possessed either the power or the *wish* to realize.

† This belief is distinct from mere carnal credence, or even Satanic faith, which cannot rise higher than Socinian Unitarianism—

simultaneously raising his affections above the world:—For who is he that overcometh the world, but he that believeth that Jesus is the Son of God, 1 John v. 5. Thus, the combination of Deity and humanity, in the person of Jesus, is the only basis capable of sustaining the Christian's Faith. Happily, this stupendous fact is not communicated in a few isolated passages of Scripture; but threads Divine Revelation throughout: and which thread is the only clue to any thing near a right interpretation of the lively Oracles; wherein divers metaphors are used to typify the Mighty Compound in His various offices.

Let us, therefore, attempt still further to illustrate this interesting subject, by adducing some of those Metaphors in Divine Revelation, which point to the concentration of a Divine and human Person; and, in each instance, contemplate their application to Jesus of Nazareth.

“Thou believest in one God, the Devils also believe and tremble.” Ja. ii. 19. Faith is threefold, satanic, human, and Divine; the latter, alone, is of the *heart*, unto righteousness, and alone educes the cordial influence of LOVE.

I remember to have heard it asserted, by the Rev. —, that the same sort of faith applied equally to the Gospel as to the History of England. Short was, however, I fear, the interval before this Gentleman refuted his own position—his faith in the Gospel having evaporated; though that in the History of England remains unimpaired.

The word "ROCK" first presents itself to my thoughts:—David loved to testify of Him that was to come; for "he wrote in the Psalms concerning Him." Luke xxiv. 44. We, therefore, find the King of Israel thus extolling his Divine Redeemer, under the metaphor of a "Rock." And a very appropriate Metaphor, you will, doubtless, my dear Sir, admit it was.

David thus breaks forth his laudits—"O come, let us sing unto the Lord, let us make a joyful noise to the *Rock of our Salvation*. For the Lord is a great King above all gods." Psalm xcv. 1, 3. —Or, as expressed of Christ Jesus, Rev. xix. 16. —"He hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords."—David thus again confesseth Christ before men—"The Lord is my Rock and my fortress—Who is God save the Lord—or who is a Rock save our God." Psalm xviii. 2, 31. Certainly none other—nor dare any other (except by imputation and delegation, as in the case of Simon,) aspire to an epithet of such stability. Temporal prosperity has, generally, in all ages, had a striking influence in estranging the heart of man, from that salvation which is in Christ Jesus—hence, the necessity of bitter herbs being mixed with the pascal feast. It was thus with Jeshurum, he waxed fat, and forsook the God who made him; and lightly esteemed

the Rock of his Salvation." Deut. xxxii. 15.—I surely need not add, that Christ Jesus was the God who made him:—"For by Him were all things created," &c. Col. i. 16. That He alone is the Rock of Salvation, is indisputable; being, Isaiah assures us, "A stone of stumbling, and a Rock of offence to both houses of Israel;" and thus applied to our Lord, by Peter—"This is the Stone which was set at nought of your builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name given amongst men, whereby we can be saved." Acts iv. 11, 12.

In all ages, Christ was known to the true Israel, as their "Rock," and, therefore, typified to them as such in the wilderness:—They drank of that spiritual Rock which followeth them, and that Rock was Christ. 1 Cor. x. 4. Should the Deity of the Rock, known to the true Israel, in all ages—thence termed, "the Rock of Ages," be still doubted, I will leave it with the prophet Isaiah, to remove the doubt—"The Lord, Jehovah, he is the Rock of Ages." Isaiah xxvi. 4. *margin.*

The metaphor, "A SHEPHERD," next invites our attention. The views which the prophet Isaiah had of Christ, seven centuries antecedent to the incarnation, were distinct and brilliant in the extreme; for he saw his glory, and spake of Him.

And it was thus he spake of Him—"O Zion, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isaiah xl. 9—11. The application of which, was thus claimed by our Lord himself, when upon earth:—"I am the good shepherd; the good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth.—I am the good shepherd, and know my sheep, and am known of mine," &c. Which interesting subject, so minutely and beautifully detailed in the tenth Chapter of John, leaves not the vestige of a doubt, that Jesus of Nazareth was He of whom Isaiah spake, when he invited Jerusalem to behold its shepherd, and its God.

The same stupendous fact is also thus communicated by the prophet Ezekiel—"Thus, saith the Lord God, Behold I,—I, will both search my sheep and seek them out. As a shepherd seeketh out his flock—so will I seek out my sheep, and will

deliver them.—I will feed my flock, and I will cause them to lie down, saith the Lord God." Ezekiel xxxiv. 11, 15.—Which is in exact accordance with that divine pastoral, the twenty-third Psalm; where David, in spirit, thus proclaims the Lord Christ, in the character of a shepherd:—"The LORD is my SHEPHERD, I shall not want, he maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul." To restore the soul, is clearly not the work of the Father, but of the Son, and of the Holy Ghost. And souls thus restored, will "receive a crown of glory that fadeth not away, when the Chief Shepherd shall appear in judgment." 1 Peter v. 4. And, as "We must all appear before the judgment seat of Christ," 2 Cor. v. 10,—it necessarily follows, that he who is the Judge, is also The Chief Shepherd.

Let us now consider the word "HUSBAND." The marriage alliance is frequently adduced as a metaphor, to exemplify the sacred union which exists between Christ and Christians—"For the husband is the head of the wife, EVEN AS Christ is the head of the Church." Eph. v. 23, *i. e.* of all spiritual believers. Hence, Paul declares, to the believing Corinthians—"I have espoused you to one husband." The prophet Isaiah, also, in his ardent desire to confirm the Church in the promises

of God, declares that, "As the bridegroom rejoiceth over the bride, so shall THY GOD rejoice over thee." To identify which, with Jesus of Nazareth—the high authority of John the Baptist, who came "to prepare the way of the Lord," must be deemed conclusive; he thus declares the fact:—"Ye, yourselves, bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, THIS MY JOY, therefore, is fulfilled." John iii. 28, 29. We subsequently find our Lord thus claiming the title of the bridegroom—"And Jesus said, can the children of the bride-chamber mourn as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then they shall fast." Mat. ix. 15. The twenty-fifth Chapter, also, presents us with a beautiful and impressive allegory of the last judgment; in which our Lord again assumes the endearing title and character of a Bridegroom, it being precisely that relation which he ever bears towards his Church:—that is, towards those who "are kept through faith unto salvation." Consequently, if Christ Jesus is the Bridegroom of his Church—it necessarily follows, that his Church is the bride. Hence, we find, this

striking metaphor, retained by the Apostle John, in the Apocalypse, when speaking of spiritual Jerusalem, or the true Israel of God in all ages:—"And I, John, saw the holy City, New Jerusalem, coming down from God, out of heaven, prepared as a bride, adorned for her husband." Rev. xxi. 2. In which specific title of "Husband," the Divinity of Jesus, our Redeemer, and Maker of all things, Col. i. 16, is by Isaiah thus prominently and explicitly recognized:—"Thy Maker is thy Husband; the Lord of Hosts is his name, and thy Redeemer, the Holy One of Israel. The God of the whole earth shall He be called." Isa. liv. 5.

Let us, consecutively, endeavour to ascertain, to what result the word "LAMB" will conduct us. The assumption of this title, by the Lord Christ, obviously proceeds from his being the antitype of the pascal lamb—the great sin-atoning sacrifice of the Jews, instituted by Divine command, to preserve, by its typical reference, the Israelites from the influence of the destroying angel, sent to strike terror into the heart of Pharoah, and to cause him "to let them go" from his bondage: it is, therefore, the symbol of that inestimable sacrifice, so essential to our deliverance from the bondage and destroying power of sin. In reference to which, the Apostle Peter assures us—"We were not re-

deemed with corruptible things, as with silver and gold—but with the precious blood of Christ, as of a lamb, without blemish, and without spot.” 1 Peter i. 18, 19. And which we are informed, Exodus xii. 5, —the typical lamb was obliged to be, or it could not have been the fit emblem of incarnate Deity. The *passive* obedience, or sacrificial character of the true pascal Lamb, the Lord Christ, was thus proclaimed by John the Baptist, on his first interview with Jesus of Nazareth—“ Behold the Lamb of God that taketh away the sin of the world.”—John i. 29.—Incessant, also, is the highly favoured author of the Apocalypse, in proclaiming the Divine honours attendant on “ THE LAMB :”—and after extolling the purifying influence of his meritorious sacrifice—he promulgates Him, as filling, precisely, that place, (according to human phraseology) which the Second Person in the Ever Blessed Trinity must, of necessity, fill in the celestial throne :—“ ‘ These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. —For the Lamb, which is in the midst of the Throne, shall feed them.’ ” Rev. vii. 14, 17. I am aware of there being an ample share of intellectual plumage, assumed by those who impugn the Deity of Jesus :—yet, where exists a child in un-

derstanding so feeble, as to assign, to mere humanity, the possession of the very middle Throne of Divine Majesty?

Thus, testimony continues to crowd upon me—but I refrain from pursuing it—hastening the rather to terminate these consecutive analyses, by investigating the word “Saviour;” which angelic authority thus identifies, with Jesus of Nazareth—“And the angel said unto the shepherds, Fear not; for behold I bring you good tidings of great joy; for unto you is born, this day, in the City of David, A SAVIOUR, which is Christ the Lord.” Luke ii. 10, 11. The human and Divine natures of Christ are here placed in that juxta-position, which renders them, not only perspicuous to the eye of Faith, but also, I think, formidable to the most adverse Logician.*

Should, however, the word “God,” be deemed more expressly the Divine nomer, than that of “Lord:”—I hope to satisfy you, that Holy Scripture as frequently applies the latter term to the Saviour as the former, namely—“But after that, the kindness and love of God our Saviour toward man appeared,” &c. Titus iii. 4.—“By the com-

* Faith, says St. Anthony, springs from the affection of the mind—Logic, from artificial contrivance. Those who have the energy, that is by Faith, less need the demonstration that comes by reasoning.

mandment of God our Saviour." 1 Tim. i. 1. "For this is good and acceptable in the sight of God our Saviour." 1 Tim. ii. 3.—"According to the commandment of God our Saviour," Titus i. 3.—To adorn the doctrine of God our Saviour in all things, Titus ii. 10. Which, and similar plain, and explicit quotations, are, I trust, you will admit, a munition of rocks, competent to protect the believer in the Deity of the Saviour, against all the billows of hostile unbelief:—Exclusive of the fact, of the very frequent occurrence in Holy Writ, of the words "God of my, or thy salvation;" which must obviously apply to Jesus of Nazareth; since "Peter filled with the Holy Ghost," declares, "Neither is there salvation in any other." Acts iv. 8, 12.

To impugn the Deity, and the atonement of Christ, and the sanctifying influences of the Holy Spirit is, I presume, the very essence of Socinianism; which, if a true exemplification of Christianity—it needs must follow, that the Apostles of our Lord were unequivocally Socinians. Let us, therefore, calmly inquire—Is this the Fact? Or rather—Is it not the fact, that the Apostolic writings teem with testimony diametrically the reverse?

Idolatry, you will have no hesitation in admitting, was the great hydra, against which, Apos-

tolic Christianity had to contend. Hence, the primitive Churches were incessantly cautioned against all idolatrous intercourse, even to the abstaining from those meats which were offered to idols, Acts xv. 29. —“ My dearly beloved, also, says the Apostle to the Corinthians, flee from idolatry.” 1 Cor. x. 14. And do we not all know the dreadful tortures even unto death:—such as being roasted alive on gridirons, or forced naked on red hot iron chairs, and tortured in every possible manner, and then thrown alive to the wild beasts at the Amphitheatres, for the amusement of Pagan spectators:—all, or some which, was endured by myriads of the earlier Christians, for no other cause, than that of a holy determination not to commit idolatry. Is it, therefore, conceivable, that the Apostle Paul, who declares that he had “ a godly jealousy over them”—could deliberately have excited those very Corinthians to that repetition of idolatry, which the invocation of Christ, on the Socinian theory, would occasion?—And yet, he thus makes THAT invocation the very basis of his epistolary communion with the Corinthian Saints, or Believers:—“ Paul, called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes, our brother, unto the Church of God, which is at Corinth, to them that are SANCTIFIED in

Jesus Christ, called to be Saints*, with all that, in every place, CALL UPON the name of Christ Jesus our Lord, both theirs and ours." I Cor. i. 1, 2.

* Thus, has sanctification, by the Spirit, ever been essential to Christian identity. Regeneration were of little value without justification; and justification would scarcely amount to a blessing without sanctification, the essential prelude to glorification. Therefore, whom God hath justified, them also hath he sanctified, and whom he sanctifieth, them also will he glorify. The natural man, however, in all the plenitude of his Gospel enmity, is ever wont to spurn and scoff the name of "Saint," unless conferred by Popish canonization:—Hence, in our legislative assemblies, the merest semi-profession of the Gospel ever involves the *overwhelming imputation* of being a "Saint;" though a very meagre acquaintance with the Divine Oracles, is sufficient to know, that a Christian is a pardoned, justified, and SANCTIFIED sinner; the terms "Saint" and "Christian," must, therefore, ever be synonymous and inseparable.

It is objected by many, that carnal, semi-Socinian influential persons are selected, as Presidents of auxiliary Bible Societies; thus making use of carnal weapons in the Christian warfare, against the Kingdom of Satan. The following observations, made by a certain President of a Bible Society, in his place in the Commons, on presenting a petition, June 10, 1824, connected with the late Mr. Missionary Smith's case, may, perhaps, tend to confirm the objection. "It is, I am aware, (observed the hon. Member) the fashion to consider every Member a fanatic, or an enthusiast, who interests himself in this case, or in behalf of the Negroes; but as a friend of good order, and of civil and religious liberty, I shall, to-morrow, vote for my hon. friend's motion; though I am no fanatic or enthusiast—and *most certainly not a Saint:*"—Why then, Sir, President of a Bible Society?

Such is the language of Paul, subsequent to his conversion ; though, whilst “in ignorance and unbelief,” he was not less incenced at the worship paid to Christ, by primitive Christians, than the most zealous disciple of Socinus could have wished him to be. Nay, he even obtained authority from the Jewish chief priests, to bind all that CALLED UPON the name of Jesus. Acts ix. 14.—He also destroyed them which CALLED UPON this name in Jerusalem. Acts ix. 21. But when it pleased God to call him, by His Grace, and to reveal his Son in him, he considered the CALLING UPON the name of the Lord Jesus, Acts xxii. 16, an essential evidence of the dispersion of that ignorance and unbelief, which is the invariable concomitant of true conversion, and, therefore, of Christian identity.

That the Apostle Paul unequivocally preached the Deity of Christ, is indisputable. For, whilst his spirit was stirred up, at perceiving the City of Athens wholly given to idolatry, he so distinctly proclaimed to the Epicureans and Stoics, salvation through a DIVINE Saviour, that he was accused by his Pagan auditory, of being a setter forth of strange gods. Acts xvii. 16, 17, 18.

In recounting to the Corinthian Believers, the wondrous mystery of human redemption, by the incarnation of Jehovah, *tsidkenu*, as the medium of his active and passive obedience in man's

behalf,—Paul developes the vast disparity between Divine and human wisdom ; and testifieth the wisdom of God to be so great a mystery, that, none of the princes of this world knew it,—for had they known it, they would not have crucified the Lord (or King) of Glory. 1 Cor. ii. 8. Should you enquire—“ Who is the King of Glory?—The Lord of Host he is the King of Glory.” Psalm xxiv. 10. In reference to the mighty mystery of Redemption by the Lord of Glory—the great Apostle of the Gentiles declares to the Corinthians —“ I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures.” 1 Cor. xv. 3.

In writing to the Ephesians, he observes—“ In Christ we have redemption, through his blood—the forgiveness of sins, according to the riches of his grace.” Eph. i. 7. In addressing the Roman Believers, he is more elaborate, thus unfolding the subject, “ But God commendeth his love towards us, that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death (or passive obedience) of his Son,* much more, being re-

* Ministers, I conceive, are drawn into a snare, when led minutely to dilate on our Lord's *corporal* sufferings on Calvary ;

conciled, we shall be saved by his life (or active obedience.) And not only so, but we also joy in God, through our Lord Jesus Christ; by whom we have received the atonement " Rom. v. 8—11.

Further to exhibit the disparity between pure Apostolic Christianity and modern Socinianism, were, I fear, to encumber the subject with superfluous testimony. I will venture, however, to add the Apostle's address to the Elders of the primitive Church at Miletus :—" Take heed," says the incomparable Paul, " unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with HIS OWN Blood." Acts xx. 28.

thence, reducing an exalted subject to the mere grovelings of carnal sympathy. The conflict was with the powers of darkness, —the poignancy of suffering arose from the mighty torrent of Divine wrath poured upon Messiah's head, as the Great Scapegoat of the true Israel of God; and *not* from the rude nails or even cruel pendant position. In truth, the suffering commenced in the Garden of Gethsemane, free from all external excitement :—" For it pleased the Lord to bruise him, and to put him to grief, that he might make his *Soul* an offering for sin." Thus were our Lord's sufferings obviously mental; though necessarily abiding in a material body. And, presuming it to be true, that real Christian Martyrs have generally experienced but little pain from the most cruel inflictions; even flames being about them, as soft as wool—the same anodyne influence would scarcely be withheld from the KING of Martyrs.

“ This, only this, subdues the fear of death.
And what is this?—survey the wondrous cure,
Pardon for infinite offence ! and pardon
Through means that speak its value infinite !
A pardon bought with blood ! with blood Divine !
With blood Divine of Him I made my foe !”

The Apostle James, speaking of nominal Christians, enquires, “ Do they not blaspheme that worthy Name by which ye are called?” In the language of Scripture—“ to blaspheme,” is to speak in irreverent or in inadequate terms of God. The object must unquestionably be Divine to produce blaspheming. But to illustrate this subject in all its amplitude, would create biblical transcripts too extensive and multiplied. Suffice it therefore to say, that Paul, whilst under his native Satanic influence, thought that he ought to do every thing contrary to Jesus of Nazareth ; this prompted him (as it does to the present hour, every natural man to a greater or less degree) to persecute the disciples of Jesus. And in realizing his thoughts, his greatest difficulty appears to have been, how sufficiently to manifest his disesteem for that dear Name, on which his nervous lips, it is feared, vented many a thrilling epithet. Writing to Timothy, however, in after years, (when, methinks I see the big tear of repentant gratitude rising as he wrote) and referring to this period of his eventful

life, he frankly and thankfully declares, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy;—Who before was a blasphemer, and a persecutor, but I obtained mercy, because I did it ignorantly in unbelief."

As all blasphemy proceeds from Satan, none so competent to discover its proper object as himself—he indeed can make no mistake in the matter; hence demons obeyed the voice of incarnate Deity, when men disregarded it, Mat. viii. 28. Mark v. 1. &c. Luke viii. 26. &c. "Man, by nature, is the child of Satan, his mouth is therefore full of cursing and blasphemy; in the exercise of which, a copious use is made of that dear Name, in which every knee should bow."* Who, for instance has not

* One, amongst innumerable instances of the papal hypocrisy of the natural heart of man, is exemplified by the fictitious homage externally paid to the Name of Jesus, on its recurrence in the Creed on the Sunday, by myriads, by whom that name has been at least slighted, if not blasphemed during the preceding week. The homage thus externally and exclusively paid to the Second Person in the Trinity is inconsistent with co-equality, and therefore unscriptural. The practice probably originated in the mistranslation of Phil. ii. 10, which ought to be rendered "*in the name of Jesus,*" in parity with that of the Father, instead of "*at the name of Jesus;*" the original words are "*Ina En to onomati Jesou.*"

had the misery frequently to hear the names of “Jesus” and of “Christ” incorporated with flip-pant colloquies, and even debased into unhallowed ejaculations, and vague expletives; the more fluently to satiate the profane *gout* of the carnal mind. But dismantle these specific Names of their Deity, and no form of language in reference to them can involve the act of blaspheming. This would instantly reduce their present hallowed pungency in the estimation of the habitual blasphemer so far, as to render them equally non-attractive, with the names of “Hosea,” “Micah,” or any other prophet.

As I have already observed, if Socinian Unitarianism were a true exemplification of the Gospel, it indispensibly follows, that the Apostles were Socinians. Thus far, however, in our investigation, the fact appears to have been very clearly the reverse. And, as the Epistles of Peter immediately follow that of James, let us endeavour to sound their harmony with the theory of Socinius, Priestly, &c. To be accordant with which, the slightest mention, certainly not enhancement, must ever have been made by Peter, of Sanctification by the Spirit, or of the sprinkling of that blood, which speaketh better things than that of Abel. How, therefore, stands the fact?—To the Law and the testimony:—“Peter an Apostle of Jesus

Christ, to the Strangers scattered throughout Pontus, Galatia, &c.,—Elect according to the fore-knowledge of God the Father, (in contradiction to God the Son,) through Sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ, &c.

This, I presume, would be generally deemed sufficiently demonstrative of Peter's Anti-Socialianism. He, however, stops not here; but well knowing, from his own sad experience, the frailty of man, and the evils of vain confidence and unbelief, he had great forebodings of a subsequent existence of the Socinian heresy. His prophetic pen thus communicates the dire information with striking precision. After declaring, in his Second Epistle, that "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,"—he proceeds to state, "But there were false prophets also among the people, even as there WILL BE false teachers among you; who privily shall bring in damnable heresies, even denying the Lord who bought them. 2 Peter ii. 1. The Deity of his incarnate Lord who bought him; he also proclaims in all its fulness, as the only basis of available righteousness. It, therefore, thus forms the commencement of this Second Epistle, "Simon Peter, a servant and an Apostle of Jesus Christ, to them

that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ; Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord. 2 Peter i. 1, 2.

As the words "God" and "Lord," are synonymous in their Divine acceptation, we find in this latter instance, as in many similar ones in the Bible, that where the Father and the Son are mentioned in immediate succession—the Divine appellation of each, is diversified by the terms "Lord" and "God."

In the first of the two verses above quoted, and in various other instances, already shewn, we find, therefore, neither of those Divine epithets applied *exclusively*, either to the Father or to the Son; but without distinction or preference, alternately applied to both. Indeed, the very lateral position, in which the name of our Lord is continually placed with that of the Father, involves an equality, which no fair reasoning, on Christian principles, can set aside.

To adopt the Socinian theory of limiting the Character of our Lord to that of a mere prophet, is to borrow a theory from the followers of Mahomet, and at once, to set at nought, the whole current of Divine testimony; which invariably associates Christ Jesus as God with the Father.

By the word “GRACE” we must each understand Divine favour, and therefore a Divine impartation; but which cannot be allowed to emanate from our Lord Jesus Christ, by those who confine his essential attributes to his prophetic character. Hence, to speak of the “Grace” of a mere prophet, you will admit to be most anti-theological. Indeed, to associate the “Grace” of a departed prophet with that of the Divine Father, must either be blasphemy, or it is, in Pagan parlance, assuming nothing less than the *Apotheosis* of the Prophet thus associated

It is unquestionably “The Grace of God which bringeth salvation.” Titus ii. 11. And the Apostle Peter, at Antioch declared “That through the Grace of the Lord Jesus Christ, both Jews and Gentiles (believing) would be saved.” Acts xv. 11. but in this “Grace” the Socinian School decline to participate!

Not so, however, the Apostle Peter—“Grow, says Peter, in Grace, and in the knowledge of our Lord and Saviour Jesus Christ—(To whom he thus makes a Divine ascription)—To Him be glory both now and for ever. Amen.” 2 Peter iii. 18. Nor could he do less—since he had previously proclaimed publicly to Cornelius and those of Cesarea, that “Jesus Christ is Lord of all.” Acts x. 36.

The “Grace” of a departed prophet must be intrinsically a thing of nought; but so inestimable is considered “The Grace of the Lord Jesus Christ”—that its wished-for impartation, not only forms the most prominent feature in the exordium of almost every one of the Apostolic Epistles, but is also equally conspicuous in the respective parting benedictions. Yet, as you earnestly contend that Christ Jesus is in no sense superior to the Prophet * Moses, we will try an Apostolic benediction in the true spirit of this your analogy:—“The Grace of Moses be with you all. Amen.”—I spare you, my dear Sir, the pain and embarrassment of further perusing the parallel, imploring rather, that “the Grace of our Lord Jesus Christ may be with you evermore.”

Would, however, that Socinianism, as well as Popery, were confined to those who have the candour to confess their creed,—the evil would then be comparatively small. But the lamentable truth is, that these demons lurk in the bosoms of every man by nature, and therefore reign in the

* Those, who in the imaginary aboundings of fleshly wisdom, would limit The Holy One of Israel to the prophetic grade, will do well to explain, how John the Baptist, who is pronounced to have been “**MORE** than a prophet” should declare himself unworthy to unloose the shoe-latchets of our glorious Messiah; since, had the blessed Jesus been *only* a prophet, he was obviously *inferior* to the Baptist.

hearts, not only of the unregenerate portion (and would that portion were less) of Bishops, Priests, and Deacons, but also of their hearers. Hence, this subject cannot be exceeded in importance. And who dare contemplate the extent of migration, were every *internal* Socinian and Papist to retire from those spiritual Cemeteries and moral Lazarettos, which rear their Gothic heads on the margins of the Thames and the Cherwell—of the Cam, and of the Liffey! *

The errors of sincerity excite a sympathy, and command even a comparative respect, when compared with those of insincerity. It is the Protestant-Papist—The pseudo-Trinitarian—The Socinian-Churchman, who become the locusts and cankerworms so fatal to Christian vegetation, that

* The unsophisticated Ephesians—Thessalonians—Galatians—Colossians, and even Corinthians and Romans, would have been, I imagine, in no slight perplexity to have discovered the analogy between matriculation and the pastoral office. Nay, our great Lexicographer, even with his hierarchical optics, could not discern the affinity; his definition of an University being—"A school where all the arts and faculties are taught and studied:"—hence, no reference to Christianity. And that brilliant scholar and eminent Christian, Melancthon, declares, "I have known young men, who would have preferred living and dying in total ignorance of letters, rather than have purchased knowledge at the expense of that moral principle and guilty conscience, incurred by an University residence."

the blade of Grace is too rarely seen in ear, much less with full corn in the ear. Mark iv. 26—28

When the Deity of Christ is really received into the heart;—when a sinner is taught to know that the Lord of Life and Glory, who will hereafter come to judgment, did, in very truth, leave his throne on high to dwell with mortals; that, in very truth, he became a sin offering for guilty man:—Then will he recognize with gratitude, the hebdomadal recurrence of that blessed day, on which his Redeemer rose again to confirm and ratify his justification. He will then have learnt to lament his former slavish observance, or papal desecration of a day so fraught with blessings. Far will he be from saying—“When will the Sabbath be gone?”—far, indeed, from carnalizing it by feasting or sauntering:—or by visiting and newsy colloquies remembering NOT to keep it holy. So far from thus demonstrating that it is not “a delight, holy and honourable to the Lord”—his very soul will loathe all such desecration, and recognize them as decisive evidence of internal Socinianism and Popery—weeds which overrun the wide waste of the human heart, like thorns and thistles, the emblems of the Adam-fall.* Gen. iii. 18.

* Had Popery or Socinianism any foundation in Scripture, Papists and Socinians would, even on the low grounds of

But, returning to the position, of ascertaining the Socinianism of Apostolic Christianity—it remains with us to analyze the theological views of the Apostle John. And where, my dear Sir, is the Christian Theologian to be found, bold enough to associate this luminous Evangelist—the “beloved Disciple” of Jesus—this endearing Christian Correspondent and venerable Writer of the Apocalypse—so highly privileged, and so profoundly instructed in “the mysteries of the Kingdom” of Christ, with Messieurs Priestly and Prout,—Apsland, Belsham, and Carpenter!

John was, indeed, too practically and experimentally familiar with the cause and consequence of the incarnation of Deity, to feel any disposition to depreciate that Divine atonement, the efficacy of which, he declares, “cleanseth from all sin.” Love Divine, he knew to be the originating cause of man’s redemption; and thus declares the fact, “Hereby, perceive we, the love of God, because He laid down his (human) life for us.” 1 John iii. 16. Here Love is the impelling cause,—redemption of man the object, and Divine Majesty

expediency, be zealous in circulating the Word of God. But these assumers of the Christian name, by their supineness or hostility to Bible Societies, strikingly betray a distrust of their own theories bearing any analogy with the Divine Word. Truth ever courts the light and shuns it not.

the Victim. Never were words so few and feeble, made the vehicle of matter so interesting and important to man !

“ Bound every heart ! and every bosom burn !
O what a scale of miracles is here !
Its lowest round high planted on the skies :
Its tow’ring summit lost beyond the thought
Of man or angel !”

In this was manifest the Love of God towards us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent his Son, to be the propitiation for our sins.* 1 John iv. 9, 10. And we KNOW, says John, that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. THIS IS THE TRUE GOD and eternal life. 1 John v. 20. The same Divine Person is thus recognized by John as the eternal

* It has been, not unfrequently, asserted from the Pulpit, that in a certain sense, (meaning by imputation) Christ Jesus was the greatest sinner upon earth. This is a serious mistake. Our Lord became SIN, as a sin-offering, and, therefore, a sin-bearer. But to have been, in any sense, a Sin-er, he must have been a sin-doer. He also “became a curse”—but not a curse-er—the very idea of which is thrilling. He knew no sin, neither was guile found in his mouth.

Logos, or Word, in the commencement of his Gospel—"In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD. The same was in the beginning with God [the Father.] All things were made by Him [The Word;] and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.—He [the Word] was in the world, and the world was MADE BY HIM, and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God [by adoption] even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." John i. 1—6, 10—14. Such, and much more, is the testimony of John—to amalgamate which, with the Socinian theory, would surely reverse the whole order of affinities. By, however, thus multiplying testimony, I might seem indirectly to impugn your candour; though willing to hope, that e'er this, I have triumphed over your prepossessions.

Still, as I can imagine the Apostle Jude would crave to be heard—I dare not refuse his claim; though the first and the last verse of the Epistle of Jude will suffice to demonstrate his estimate of the essential sanctification of the sinner, and of the Deity of the Saviour:—"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Christ Jesus, and called."—"To the only wise God our Saviour, be glory and majesty, dominion, and power, both now and for ever. Amen." If words unequivocal, stripped of all inuendo, and directly to the point, were deemed essential to establish the facts in question—the unreservedness of Jude has fully met the occasion; clearly discriminating, with Apostolic fidelity, between God the Father and God the Saviour.

But should the Sabellian reply, I admit a qualified Deity of Jesus, inasmuch as the indwelling of the Father imparts a Divine Character to the Person of the Son; that is, I admit the relative, but not the abstract and essential Deity of the Son:—The objection is immediately met by our Lord himself, who expressly states the indwelling of the Father and of the Son to be reciprocal, and, therefore, co-equal. "The Father is in me, and I in him." John x. 38.—"Believest thou not that I am in the Father, and the Father in me?" John

xiv. 10—"As thou Father art in me, and I in thee." John xvii. 21—"All mine are thine, and thine are mine." John xvii. 10—"All things that the Father hath are mine." John xvi. 15. Consequently, all his attributes, and all his perfections. This, I am persuaded, will suffice; though I will add the moiety of a verse, as a beautiful specimen of compressed Christian Theology. It is thus, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts." Zech. xiii. 7. The atonement, made by Christ Jesus, the Shepherd of the true Israel of God, in all ages, in whom the sword of justice was sheathed—the humanity and Deity of Jesus, "the man that is my FELLOW:"—and thence the plurality of the Godhead, are here concentrated and distinctly expressed, with a simplicity and precision that ought for ever to restrain all hostile human reasoning.

Yet, whilst on earth, we shall ever be subject to the internal whispers of infidelity; and, though slow of heart and unbelieving as Thomas, yet will Omnipotence constrain every Christian, at the very threshold of his profession, to approach Jesus as "his Lord and his God." Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him:—Who is Alpha and Omega, the beginning and the ending, which is,

and which was, and which is to come, THE ALMIGHTY. Thus, the Deity of Jesus is indispensably the first and the last link of that ethereal chain which connects earth with heaven; creatures—apostate creatures, with a Divine Creator, in all the effulgence of His ineffable purity.

As all subjects shrink into nothing, and are lighter than vanity, when weighed with Christianity; alike the guarantee of our brightest anticipations, and source of present happiness—too much solicitude in cherishing correct views on a matter so vital and paramount, cannot vibrate the heart-strings of man. For it is the Gospel alone

“That can administer to the soul diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with a sweet oblivious antidote,
Cleanse the foul bosom of that perilous stuff
That weighs upon the heart.”

But the spiritual Believer in the Deity of the Redeemer, who feels the need of, and is intensely anxious to participate in, the oblivious efficacy of his atoning-blood, to be arrayed in his righteousness—to be sanctified by the Spirit:—and he that disregards or contemns the whole, virtually, declaring with Ephraim, “I am become rich—in all my labours they shall find none iniquity in me that is sin.” Or, with the New Testament Pha-

risee, "God I thank thee that I am not a sinner, as other men, or even as this publican :"—as *both* of these cannot be entitled to the peerless appellation of CHRISTIAN,*—no light degree of satisfaction results from the preceding Apostolic scrutiny, to find one's faith established on the same basis, as the Apostles of our Lord, to whom he promised to send the Spirit of Truth to guide them into all truth. This promise is valid to the present hour; and its individual fulfilment pre-requisite to a reception of THE TRUTH, as it is in Jesus. How can I, therefore, more powerfully express my esteem, than by sincerely wishing your portion of this self-same Spirit's teaching to be most ample:—a blessing in itself inestimable; though, perhaps, of all blessings, the least valued, so long as we walk in the vanity of our minds, having the understanding darkened, being alienated

* What a poor thing is Christianity, in its mere nominal assumption—or, as Paul, more properly terms it, "in the deadness of the letter;" when compared with its animate existence in Spirit and in Truth. A true Christian is one, who, being convinced of sin, by the Holy Spirit, is enabled by Grace, to appreciate, and by Faith, to appropriate the *active* and *passive* obedience of the Lord Jesus Christ. Whereby he obtains that reconciliation with God, which ever flows from a real state of justification—producing love and joy and peace in believing; which are the handmaids of adoption—the concomitants of sanctification, and the earnest of our glorification.

from the life of God, through the ignorance that is in us, because of the blindness of our hearts.

Were I to pursue the subject of the Holy Spirit's influence, and the happiness which it invariably communicates—I should, in illustration, be led into a comparison between prominent characters who have been copious recipients of Divine influence; and those, on the contrary, who having been conspicuous in grieving the Holy Spirit, and setting at nought his power, have laid the foundation of their happiness on the smiles of a delusive world. The Patriarch, Job, was of all men the most competent to appreciate the dealings and teachings of Jehovah, and he has enquired, "Who teacheth like him?" And without controversy, we may adduce the Apostle Paul as an indisputable instance of Divine teaching.—This first taught him to know that he was a sinner; though carnal complaisancy had previously beguiled him into the highest state of self-esteem.—It afterwards taught him, that he was a reconciled sinner, Gal. i. 10—16, and imparted to him that "Joy and peace in believing," which qualified him for, and sustained him in, his arduous station in the Church of Christ.

Erecting our judgment on the eleventh chapter of his Second Epistle to the Corinthians—it were impossible for any mortal, the subject of so dis-

tressing a narrative, to be, on human principles, essentially happy:—"Are they (says this regenerated Hebrew) ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," &c. And yet the JOY, which filled his Christianized heart, beams in almost every paragraph of his Epistles. So much so, that the word "Joy," the invariable associate of "Believing," occurs in the Epistles of Paul, either substantively or otherwise, more than thirty times; and the synonymous word "Rejoice," in its various tenses, still more frequently—to say nothing of other words of nearly similar import. A doubt cannot, therefore, exist of the *internal* state of this Christian Champion; who, casting a retrospective and a perspective glance, thus triumphantly unbosoms himself to Timothy, "I am now ready to be offered, and the time of my departure is at hand—I have fought a good fight—I have finished my course—I have kept my faith. Henceforth there is laid up for me a crown of righteousness,

which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but to all them also that shall love His appearing." 2 Tim. iv. 6—8. We, indeed, find Paul, in all the plenitude of his spiritual joy, not only inviting the Philippian Christians to rejoice—but to "rejoice in the Lord ALWAYS." And fearing, lest he were not even yet sufficiently explicit, his ardent soul thus re-echoes the endearing wish—"and, again, I say, rejoice."

Such is the bright and cheering aspect of internal Christianity. Yet the pseudo, or mere external Christian, shrouded in prejudice and unbelief, imagines true conversion to be corrosive of all terrestrial happiness; though to consider the Sun the parent of darkness, or the Moon of vegetation, would not be less pregnant with error. Levity and frivolity, though not unfrequently mistaken for cheerfulness and genuine hilarity, are mere proxies, brought in aid, to exhilarate the empty, aching heart of the worldling. True gladness of heart has ever been the exclusive prerogative of the Christian:—

"Joy is a fruit that will not grow on nature's barren soil;
All we can boast, till Christ we know, is vanity and toil."

Yet pains are incessantly taken to represent

Christianity as a mopish affair;* though the very sorrows of the renewed heart have a sprinkling of joy, far transcending all the delights of the carnal mind. All true joy, of necessity, emanates from the Holy Spirit, the only fountain of joy; whence flows a "gladness into the heart," Psl. iv. 7, of a Christian;—a buoyancy of spirit and a permanent tranquility of mind, which alone can cheer and assuage the human breast in all its conflicts; and impart a "peace which passeth all understanding."

Laughter is not cheerfulness, but merely a specious counterfeit, current with the world; its alloy being, however, known to the Christian from experience, he abstains from its use. Laughter and levity,† have so direct a tendency to "grieve," or "quench the Spirit," that a very laughing person

* It is true, that the Believer, having no relish for the vapid conceits and empty trifling—the foolish talking and jesting of worldlings, which is not convenient, generally feels the necessity, in such company, of setting a watch before his mouth, and of keeping the door of his lips; yet such prudential reserve will, sometimes, induce an imputation of "gloom" against, perhaps, the only one present, who is entirely free from its influence.

† This, I fear, was the inimitable Cowper's besetting sin. Not to mention the levity so often conspicuous in his correspondence—what Christian heart does not heave at the fact, of his having sent into the world such a production as "John Gilpin," written, consecutively, with his Divine Hymns and Poems.

That the hiding of God's countenance should have resulted,

can never be a very spiritual person; therefore, not a very happy person, or one competent to bear affliction with a humble, cheerful, sanctified composure; and the approach of death with triumph.

Every one, who is not the subject of Divine Grace, is the subject of Satan; and till his native allegiance to the latter is transferred to God's dear Son, he must and will be unhappy. There will be an aching void in his heart, which the love of God alone can fill. Yet, to love God, is both above, and repugnant to the fallen nature of man. Hence, the mighty mass of broad-way travellers, now, as in the days of Job, take the timbrel and harp, and rejoice at the sound of the organ, and say unto God, Depart from us, for we desire not the knowledge of thy ways—ever panting after wealth and fame; or craving incessantly for Satanic amusements, to lull the inquietudes of the soul, and wean it from itself. Hence, arise the myriads of votaries of Thespis—Momus—Terpsichore, and Bacchus, or any bauble or buffoon, possessing the specific virtue of “drowning care,” or “killing time;” though the expiration of their brief span, and immeasurable portion of eternity, render alike

and concomitant depression of spirits and renunciation of prayer ensued, is much to be deplored; though its too obvious consequence.

the sage, or giddy throng, all their life time, subject to bondage.*

“ Ho! all ye hungry starving souls, that feed upon the wind,
And vainly strive with earthly toys to fill an empty mind,
Eternal Wisdom has prepared a soul-reviving feast,
And bids your languid appetites the rich provision taste.”

For a reconciled sinner to “ rejoice and be glad,” is quite a matter of course; but for an unreconciled sinner, with whom “ God is angry every day,” to indulge in habitual laughter, is, to say the least, the extreme of error; for the wisest of men has said of such, “ Even in laughter, the heart is sorrowful, and the end of that mirth is heaviness.” Prov. xiv. 13. And, “ a greater than Solomon,” has said, “ Woe unto you that laugh now! for ye

* I ought, perhaps, here to point to the lamentable fact, that not a few, even of the professed disciples of Jesus, are, occasionally, both in Town and Contry, led into what are termed, “ Recreations,” sadly at variance with the legitimate pleasures of the renewed mind.

It must, I apprehend, have been in connexion with this incongruity, that I remember once to have heard a Minister exclaim—“ We have, now-a-days, dancing Christians—Card-playing Christians, and Play-going Christians.” Had he ruralized the subject, he had probably observed, with equal energy, We have, now-a-days, hunting-Christians—shooting-Christians, and coursing-Christians, and sporting-Christians of all kinds. Though to deem it “ *sport!*” to pursue unto death, or otherwise deprive of life, any portion of the animal creation, betrays a morbid state of feeling, the very antipodes of Christian!

shall mourn and weep." Luke vi. 25. The Apostle James, also, well knew the dire effects of habitual laughter; this prompted him to say—"Let your laughter be turned into mourning, and your joy into heaviness."

Perhaps, no man ever tried harder to grieve the Holy Spirit, and to set at nought his power, by the pernicious influence of laughter, in all its diversity, than Voltaire,

———"Who for the bane of thousands born,
Built God a church, and laughed his word to scorn."

If the complaisances of princes, and the society and caresses of those, whom the world deems wise, and mighty and noble, could communicate happiness, then, indeed, the laughing, idolized, Voltaire must have been an enviable mortal; and his estimate of human life high in the extreme.* Let us, therefore, enquire, Was this the fact? His own

* "Tell me, where are those now, that so lately loved and hugged the world? Nothing remaineth of them but dust and worms; observe what those men were; what those men are: They were like thee; they did eat, drink, laugh, and led merry days; and in a moment slept into hell. Here their flesh is food for worms; there their souls are fuel for fire, till they shall be rejoined in an unhappy fellowship, and cast into eternal torments; where they that were once companions in sin, shall be hereafter partners in punishment."

HUGO de Anima.

testimony shall decide—"Who," says Voltaire, "can, without horror, consider the whole earth, as the vast empire of destruction? It abounds in wonders:—it abounds also in victims. It is a vast field of carnage and contagion. Every species is, without pity, pursued and torn in pieces, through the earth, air, and water. In man, there is more wretchedness than in all other animals put together. He loves life, and yet he knows that he must die. He suffers various ills, and is at last devoured by worms. This knowledge is his fatal prerogative,—other animals have it not. He feels it every moment rankling and corroding in his breast; and yet he spends the transient moment of existence, in diffusing the misery which he suffers:—in cutting the throats of his fellow creatures for pay:—in cheating, and being cheated:—in robbing, and being robbed:—in serving, that he may command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the Globe contains rather carcasses than men. I tremble, on a view of the dreadful picture, to find, that it implies a complaint against Providence, and I wish that I had never been born!"

Nor was our own Lord Bolingbroke scarcely less intent, than Voltaire, in "doing despite to the

Spirit of Grace." And he, also, thus candidly unveils that gloomy, aching void, in his bosom, which the cheering influence of the Holy Spirit, upon the heart of man, can alone dispel:—"I have seen," says His Lordship, "the silly round of business and pleasure, and have done with it. I have enjoyed all the pleasures of the world, and, consequently, know their futility; and do not regret their loss. I estimate them at their real value, which is, indeed, very small. Whereas, those who have not experienced them, always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes:—I have seen all the coarse pulleys and dirty ropes, which exhibit and move the gaudy machine; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect upon what I have seen—what I have heard, and what I have done, I can hardly persuade myself, that all the frivolous hurry and bustle, and pleasure of the world has any reality. But I look upon all that has passed, as one of those romantic dreams, which opium occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream."

And, were I to mingle my own confession, with that of a Voltaire, or a Bolingbroke, frankly would I declare, that, though I have passed through various scenes of life, I have found in all, whatever else is false, that this is true—God can alone give happiness; and he who wanders from Him, disappoints himself.

Adieu,

My dear Sir.

May Grace, Mercy, and

Truth, be with you.

AN
EXPOSTULATION
AGAINST
ASHDOD PHRASEOLOGY.

“ And the Children of Israel spake half in
the speech of Ashdod.” *Nehemiah.*

“ If any man speak, let him speak as the
Oracles of God.” *Peter.*

A VERY slight acquaintance with the history of mankind is sufficient to demonstrate the force of habit—the power of prejudice and prepossession. Even the enlightened mind of Luther never wholly overcame the early prepossessions of Popery, as exemplified by his permanent views of the corporeal presence of Christ in the Eucharist, termed “ Consubstantiation.” Nor less imperative is the effect of habit and superstition in confounding matters so perfectly distinct as *Religion* and CHRISTIANITY:—the blending of which, generates more of evil than professors of the Gospel are usually

aware of. And if, as Solomon assures us, it is a source of joy, when our lips speak right things, it must, by parity of argument, be a cause of sorrow to speak wrong ones.

The Christian's vocabulary, in the grand and leading features of Redemption, has long since been modelled by Inspiration:—to depart from which, the Apostle Peter esteemed no light matter. And Nehemiah deemed the corruption of the pure language of the Israel of God, by mixing it with that of Pagan Ashdod, to be a decisive evidence of the apostacy of the Jews. Shall we, therefore, continue in an Ashdod departure from the Lively Oracles, by adopting the vague and heathen term "*Religion*," to denote the Divine plan of salvation, identified in CHRISTIANITY? Can we perceive nothing attractive in a word surpassing all others in importance—nothing appropriate in the endearing name of "Christian?"—that a preference should be given to an indiscriminate, semi-Pagan, and semi-Papal definition of the only foundation of our hope—of all that our souls hold dear!

But whence the analogy between Christianity and the "*Religions*" of the Earth, that it should succumb to such an epithet? The word "*Religion*" being merely appropriate to the murderous and horrid rites, and the vain oblations of Paganism, and all

the penances of Popery—it obviously pollutes the Gospel of Christ and its recipients. The word so clearly applies to the very lowest order of will-worship, carnal ordinances, rites, and ceremonies; and these, so infinitely below the rites and ceremonies of the true Israel of God, that it is never ONCE admitted into the extensive pages of the Old Testament.*

The detail of every country, whether Pagan, Mahomedan, Confusian, or any thing, is invariably comprised in its climate—its arts—its commerce—its manners, and its *Religion*:—Are we, therefore, by the adoption of such a term, to mingle the distinctive title of our discipleship with the nations who know not God?†

* Our Translators having just emerged from Popery, (so nearly allied to Paganism) the word “Religion” was by them cherished with filial affection: Hence used in writing the *Heads* of several Chapters in the Old Testament; though incapable of bending the divine Hebrew text, in *any one* instance, into such Papal and Pagan phraseology.

In fact, the Hebrew, being a Divine language, renders it so directly opposed to Paganism, that I do not conceive the Ashdod words, “Religion” and “Religious,” could, by any fair effort, be translated into Hebrew.

† *Extract from a Calcutta Paper*.—“Private Letters from Pondicherry state, that serious disturbances had broken out at Kari-cal, originating in the disputes of the Mussulmans and the Malabars, about the difference of *religious* opinions.” The word “religious” is here obviously used in its legitimate sense. And the

To render appropriate the pulpit phraseology of the present day, every Chapter of the four Evangelists ought to teem with the words "Religion," and "Religious," from the lips of our Lord himself; yet is this the fact? Truth must concede—it is NOT the fact. But were such Ashdod common-places *never* uttered by our Lord? NEVER! Did each of the four Evangelists also follow the example of the Old Testament Writers, and wholly discard them from their Christian Records? ENTIRELY!

Yet so perfectly vernacular is the language of Ashdod with the natural man, ever crude and incoherent on Divine subjects—so expert in perverting and obscuring, where perspicuity is peculiarly desirable, that the various ramifications of Christianity are not unfrequently termed separate "Religions;" are even published to the world, under the singular misnomer of "A History of all Religions."

Nor is this all:—fiery flying serpents, termed "Religious" Novels, infinitely more pernicious (because less easily guarded against) than all the

Abbé Dubois, late a Papal Missionary in Mysore, thus also expresses himself, in reference to Hindooism—"Many well-intentioned authors, knowing very little of the invincible attachment of the people of India to their *Religions* and customs, expected to be able to overcome the insurmountable *religious* prejudices of the Hindoos, and bring them at once to the Christian Faith." p. VI.

productions of Pain and Carlile, have become the wilderness plague of the present day. And, I believe, we are indebted to the frivolous Vicar of H—— for first hatching these cockatrice eggs. The exercise of this Rev. Gentleman's harpy genius, in polluting the solemn Truths of the Gospel, with jocular conceits and unhallowed fictions, is much to be deplored by his friends, and will be equally so by himself, if not in time—most certainly in eternity. The facetious revels of this distinguished Vicar are the kindred dotings of an Ashdod spirit:—The CHRISTIAN mind would have whispered,

“————— ’Tis pitiful
 To court a grin, when you should woo a soul ;
 To break a jest, when pity would inspire
 Pathetic exhortation ; and t’ address
 The skittish fancy with facetious tales,*
 When sent with God’s commission to the heart !
 So did not Paul. Direct me to a quip
 Or merry turn in all he ever wrote,
 And I consent you to take it for your text,
 Your only one, till sides and benches fail—
 No : he was serious in a serious cause,
 And understood too well the weighty terms,
 That he had tak’n in charge. He would not stoop
 To conquer those by jocular exploits
 Whom *truth* and *soberness* assailed in vain.”

* Vide “A World without Souls”—“The Velvet Cushion”—
 —“De Rance”—“Sancho, or, The Proverbialist,” &c.

Dr. Olinthus Gregory, on the contrary, has an honesty of sentiment—an integrity of attitude, which cannot fail to command respect. His diction is good—his errors of diction are hence more perceptible. His knowledge of the Divine Word is copious—would that his manner of expression were confined to it. Jealously then had he abstained from confounding the sublime attributes of Christianity with the basest superstitions of Paganism, by an exuberant use of the Ashdod generalities “*Religion*” and “*Religious*.”

To blend the divine elements of Christianity with the unhallowed ingredients of Paganism and Mahometanism, by one and the same indiscriminate appellative, is obviously that departure from Scripture-purity which involves Nehemiah’s reproof of the Children of Israel, for contaminating themselves with the speech of Ashdod.

In the communications of the primitive Christians, the Ashdod term “*Religion*” never occurs, unless as a word of accommodation, to render themselves intelligible to a persecuting Pagan proconsul, &c. by adopting his own Pagan phraseology:—otherwise, the endearing words “*Christian*” and “*Christianity*,” are the invariable epithets deemed appropriate to themselves, and the faith which they professed.

“A Christian is the highest style of man.”

Why then should so splendid a prerogative be frittered down to mythological diction?

To speak of the "Christian Religion," is not less a solecism than to speak of Christian Paganism, or Christian Mahomedanism. And however fluent such a set phrase of speech may be with those of the present day "who profess and call themselves Christians," yet such an incongruity never proceeded from Apostolic lips, or Apostolic pens.

Being surrounded by Pagans, it would not have been surprising, had the Apostles frequently accommodated themselves to Pagan modes of expression:—yet so cautious were they of mingling the transcendant elements of Christianity with the debasing superstitions of Paganism, that the term "Religion," so incessantly and redundantly adopted by professing Christians of the present æra was, strictly speaking, rarely, *if ever*, permitted to escape Apostolic lips. In all the theoretical and practical—in all the animating, vivid, and affectionate excursions of the Apostle Paul's pen:—In his matchless theological Epistle to the Romans—his first and second Epistle to the Corinthians—to the Ephesians—to the Philippians—to the Colossians—to the Thessalonians, first and second—to Timothy, first and second—to Titus—to Philemon; or in the profound and masterly Epistle to the

Hebrews, is the word "Religion" never ONCE permitted to creep in.

Such is the fact in reference to these Apostolic Epistles; which, had they resembled our modern productions, the words "Religion" and "Religious" would have profusely garnished every page.* Acts xiii. 43, is the first instance, in which our translators have ventured to indulge their predilection for the semi-pagan semi-papal word "religious." The passage runs thus, "many of the Jews and religious proselytes," &c. The Greek words rendered "religious proselytes" are "*sebomenon prosluton*," which indisputably ought to be translated "gentile proselytes," or in other words "Judaized Pagans;" of which there were generally some pertaining to every synagogue. The word "*sebomenos*" was, therefore, used as a distinction between the native Jewish worshipper, and the Judaized Pagan worshipper. To translate the

* A Sermon I lately heard at a certain fashionable Spa, though not sprinkled with the blood of the pascal Lamb—was profusely so with the words "Religion" and "Religious"—deemed words of import, so mystical, efficacious and magical, as nearly to supercede all mention of man as a sinner, or of Jesus Christ, in either of his threefold characters of Prophet—Priest—or King. 'Tis true

"That Paul had served us with a text,
Though Epictetus, Plato, Tully preach'd."

word *sebomenon* "religious" is preposterous in the extreme.

Acts xxvi. 5, though so near to the close of the canon of Scripture, presents to us, for the first time, the word "religion." Its appearance, in this instance, originates from the circumstance of the Apostle Paul making use of the word "*Threeskeias*" in addressing the heathen king Agrippa, which, as it expresses "worship" of *any* and *every* kind, was deemed necessary by the Apostle, to render himself intelligible to his Pagan majesty; it was not, however, used in reference to Christianity, but to external (and not spiritual) Judaism. The words "Jews' religion" appear Gal. i. 13, 14; but the original word "*Ioudaismos*" properly means Jewish-worship, or Jewish-customs, in their carnal acceptation; and not as instituted in their spiritual purity by Moses and the Prophets. And as the word Religion is *entirely excluded* from the pages of the Old Testament, which by divine inspiration treats of Jewish-worship, I cannot imagine the propriety of our translators introducing such a word into the New Testament, when treating on the same subject.

The words "Religion" and "Religious" finally occur in the Epistle of St James; but as they are the representatives of *Threeskos* and *Threeskeia*, words of Pagan import and etymology (being

derived from the Thracian mysteries instituted by Orpheus) they are, in this instance, as well as in Acts xxvi. 5, merely words of adoption and accommodation, and probably chosen by St. James, from the circumstance of his Letter being addressed to the Twelve Tribes scattered in PAGAN lands. The words ought, however, in translation, to have been Christianized by the terms "Devout" and "Devotion?"—that is, real devotedness of heart to God, resulting from reconciliation with Him: To express which, the Pagan word "Religion" is entirely inappropriate.

Had, indeed, the word "Religion" been the proper appellative of CHRISTIANITY, the Apostle Peter would not also have rejected its use, in his inspired Epistles to those Believers, who had been dispersed by persecution through various provinces. He apprises them of the reproach and persecution which are likely to attend them:—And for what?—for being "Religious?"*—indeed not so! He too well knew the fallacy of such delusive diction in reference to Christianity; he, therefore, declares "If ye be reproached for the *Name* of CHRIST,

* Entirely mal-apropos is a certain Christian Society in denominating itself "The *Religious* Tract Society"—since that term would rather imply a compact of Papists, Pagans and Mehomedans, formed to promulgate their religious theories, than a concentration of Christian effort to diffuse Christianity.

happy are ye.” And further—“ If any man suffer as a CHRISTIAN let him not be ashamed.” 1 Peter iv. 14—16.

Let us now ascertain, whether the remaining pages of Inspiration, which flowed from the pen of Jude and the venerable John, give any countenance to the Ashdodism now so prevalent; since Jude, though brief, is explicit; and the vital Epistles and Apocalypse of John, pointedly express all the blessings which CHRISTIANITY unfolds. I apprehend the minutest examination will educe the fact, that the Ashdod term “Religion” never escaped the pens of these concluding Apostles!

Thus is the testimony of Scripture, though of necessity negative, quite decisive in condemning this giant in Ashdod phraseology. It is, therefore, greivous incessantly to hear those, of whom one is willing to think well, and who ought to know better,—accustom themselves to clothe the beautiful attributes of Christianity, in such popish and pagan parlance.

Having, many years since, read “Scotts’ Force of Truth,” I had formed an extremely favourable opinion of its professed author,* until I read the

* I was not then aware of the “Force of Truth,” being so much indebted to the better theology and master pen of Cowper. Scott’s Life, p. 127.

“Life of the Rev. Thomas Scott,” a production, both in language and in substance, worthy of the purest days of Ashdod:—teeming with religion, but lamentably destitute of Christianity. I sympathized with the Rev. Gentleman in his struggles and afflictions. I could weep, where he wept;—I could rejoice, where he rejoiced; and though his fine masculine understanding, and manly good sense was ever conspicuous, evidence of a vital reception of the Gospel of Christ, in its saving and assuasive attributes, was not to be found.

Indeed, I became apprehensive, that Mr. S. was never entirely disentangled from the embraces of Socinus. Hence he never obtained adequate views of man’s moral and spiritual decrepitude,—of the purity of the Divine holiness—of the extent and intense spirituality of the Divine law. From this cause, Mr. S. was, “in labours more abundant” than profitable, ever bedaubing the beautiful walls of salvation, Isa. xxvi. 1, and lx. 18, with the untempered mortar, Ezek. xiii. 10—14, of an evangelism, half Hebrew, half Ashdod. Thus well expressed by Quarles:—

“Both work and strokes? both lash and labour too?
 What more could Edom, or proud Ashur do?
 No end? my pains no ease? no intermission?
 Is this the state, is this the sad condition,
 Of those that trust THEE?”

I need not tell the Christian, that, those tender plants, Divine communion and fellowship, are unknown in the deserts of Egypt;—in the territories of Ashdod, they are “twice dead, plucked up by the roots:”—hence Mr. Scott regarded them not. We, therefore, cease to wonder, that Owen, the brilliant Dr. Owen, the *Georgium Sidus* of British Christians, is amongst the illustrious *ignoti* in the Ashdod ruminations of the late Minister of the Lock Chapel. We are ever prone to repudiate, what we cannot appreciate.

It were vain, indeed, to look over the copious Memoirs, Correspondence, or Theological Creed of Mr. S. for even the explicit avowal and demonstration of that first principle of the doctrine of Christ, Justification, by the imputed righteous obedience of Jesus, rendered efficient in man's behalf, by the appropriating power of faith. This vital doctrine, though mentioned by an Apostle eleven times in one chapter, is, with the exception of one slight generality, ever carefully parried, that it stain not the pride of the Ashdod Idol, “Practical Religion;” whose hapless votaries inevitably remain, through fear of death, all their life-time subject to bondage.*

* The late Mr. Scott's state, I fear, did not quite equal that of Grosseteste, Bishop of Lincoln, even in that æra of papal darkness, XIII. Century :—It is thus described by the admirable

It being equally true in Theology, as in other matters, that it can never rise above its own level; and the carnal Ashdod sort of thing, termed "Practical Religion," being of the earth, earthy;—professors of this stamp have no heart to exclaim,

"To Jesus the crown of my hope, my soul is in haste to be gone,
O bear me, ye Cherubims up, and waft me away to his throne."

We, therefore, find the late Mr. Scott, on reverting to his illness in 1801, thus frankly explicit:—"I had very serious apprehensions of

Milner, "Grosseteste seems to have had no idea of the attainment, of a state of solid peace and joy; nor is it to be wondered at. Like most of the very best divines, who wrote in those days, he knew not the just nature of the Christian article of Justification by Jesus Christ the Righteous; and though he appears to have trusted on HIM, for eternal salvation, and knew, too well, his own deficiencies, to put any trust in himself;—yet he evidently wanted the full assurance of understanding of the mystery of Godliness, Col. ii. 2, and could not, with his inefficacious views, HAVE ACCESS WITH CONFIDENCE by the faith of Jesus. Eph. iii. 12."

Grosseteste was, however, I would fain hope, blessed with something better than "voluntary humility," and frequently declared, that nothing gave him more pain, than to be styled a person invested with authority, or endued with the lustre of knowledge, (from being the greatest scholar of that age,) and though Bishop of a larger Diocese, than Lincoln even now is, he usually styled himself "Robert, by Divine permission, the poor minister of the Church of Lincoln."—How lovely is humility when *genuine*, yet how hard to realize, if grace be not the agent.

immediate death.—I had not any sensible comfort, —yet I thought of dying without emotion.—I did not feel much of what the Apostle mentions, of desiring to be with Christ; and was convinced, for that very reason, that my Christianity* was of a small growth, yet, I trusted it was genuine. Scott's Life, pp. 355, 6. Thus are exposed to our view, the fragments of that broken reed, which bears the appellative of "Practical Religion."†

The Holy Spirit, being the essential source of joy and peace in the mind of a reconciled sinner, —the Divine-sustaining and peace-speaking power of Christianity is individually experienced, in exact proportion to existing spirituality:—yet the

* Mr. Scott, in this instance, and I had almost said, in this only, has burst asunder his Ashdod fetters, and for once, at least, speaks as becometh the Gospel.

† I cannot too fervently enter my protest against the Satanic suggestion, that, Ps. xxiii. 4, often fails of confirmation in the dying experience of real Believers. And, that, in consequence of such failures, we are to look to the previous consistent character and "holy life," (alas! what a reed for sinful man, whose very thoughts, would, both in law and equity, sink him into hell, any half-hour of the day,) of the departed, rather than to the last few morbid scenes of expiring humanity. The design of all such and similar paring down, is sufficiently intelligible: though not the less a libel on the Gospel of Christ, nor less directly opposed to all the records of martyrology. The eleventh of Hebrews will ever remain impassive to such Anti-Christian insinuation.

fidelity of Mr. Scott's biographers, has prompted them, too frequently, to depict the state of Mr. S.'s mind, long previous to his last illness, as being gloomy in the extreme; and which, with little intermission, accompanied the Rev. Gentleman to the very brink of the Grave. We are, indeed, expressly assured, by his Daughter, who attended his dying-bed, "That he walked in darkness"—"with distressing gloom"—"with scarcely a gleam of joy." That he declared—"If this be the way to Heaven, what must the way to hell be?" But afterwards—"He trusted all would end well—but it is a dreadful conflict—I hope—I fear—I tremble—I pray." Subsequently, however, he declared—"I have not that fear of death which I had;" though why or wherefore is not mentioned. Nor have we any evidence that Mr. S. was ever so entirely extricated from the miry clay of Ashdodism, as to be enabled, by the appropriating power of Faith, filially and cordially to exclaim,

"Jesus, thy blood and Righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."*

* I am sorry to say, that the very questionable theology of Mr. Scott has not been raised by a posthumous publication, termed "Letters and Papers," &c. Since who could imagine any one, not wholly intent on making shipwreck of veracity, thus to write

“ Practical Religion,” though words unknown in the dispensation of Grace and Mercy, revealed to sinful man, in Holy Writ; yet being the pure offspring of Ashdod, were words of dulcid note in the ears of the late Vicar of Ashton; and though words of import, vague, and indefinite, we are not specially informed, whether to apply them to the diligent use of the Rosary, the Breviary, and the Missal, or to reading Pagan Tragedies, with Missionary Students, as a preparative to their preaching “ The Everlasting Gospel” to the Aborigines of Africa, New Zealand, &c. (Scott’s Life p. 381, &c.) Thus, we find, “ Practical Religion” betraying that distrust of the power of the Divine Word, at which CHRISTIANITY would revolt. And the Church Missionary Society, in the true spirit of Ashdod—in all the aboundings of its

on “ Christian Experience.”—“ Different classes of men (says Mr. S.) naturally relate experiences of their own sort. There is a sameness in the relations of Arminian Methodists, another in Calvinistic Methodists. Huntingdon’s disciples ALL experience in the same manner; so do Mr. —’s people; and so do those of the New England divines.” p. 141.

Such verbosity savours—sadly savours of one, “ who has climbed up some other way.” It is obviously the language of Ashdod—it is not the language of Zion—it partakes not of the bleetings of the fold of Christ; though, doubtless, very acceptable to the throng of outward Court Worshippers, who

“ Whate’er they learn, learn nothing as they ought.”

worldly wisdom, sending forth “ Religious Trajedians”* to erect the Standard of the Cross in Africa and the East; though from such anomalies arises the mortification of finding each successive Annual Report, replete with anticipation bright and fair:—with carnal and secular detail, and painful ekings out of a few promising cases; rather than with large clusters of the trophies of Divine Grace!

The true genius of Christianity has, in all ages, prompted the sincere believer, cheerfully to suffer the *loss* of all things, for the excellency of the knowledge of Christ Jesus the Lord—knowing that he has in heaven a better and an enduring substance. Is this the reigning principle of those Ashdods, whose voices are exalted in behalf of the sort of thing termed “ pratical religion?” Does not daily observation convince us, that not a

* Although a successful translation of Grecian Trajedies has recently been rewarded by a Mitre, in our venerable Establishment; yet, I had indulged the hope of the Church Missionary Society being exempt from the influence of such profanation.

Our great Lexicographer, termed by some, our great Moralist, was an ardent and consistent admirer of Papists, Pagans, and Players. His attachment to the former, urged him to make a pilgrimage to St. Paul’s every Easter:—his esteem for the latter, to deposit a Volume of Shakspeare on Garrick’s coffin. Could Dr. Johnson’s *par nobile frater* now be found, how inestimable his services at Islington College!

few of our Rev. Practicals are slow of heart to believe, that

“Satan has grown wiser than of yore,
He tempts by making rich—not by making poor?”

Thus, we find, beneficial secularities, dispensations, and pluralities, are so entirely in amity with the Ashdod theory of the “Practicals,” that they cease not only to excite embarrassment, but are even complaisantly displayed on the title-pages of their literary offspring. But enough! ——— *

An extract from the Ashdod Life of Mr. Scott, with parallel matter from some Christian scrap, now becomes an appropriate exemplification of

* Scepticism derives much of its strength from the love of money, evinced by Christian professors, both clerical and lay. And though this imputation is, in every instance, parried with all due solicitude, yet the truth thus simply resolves itself:—Do I believe in the immortality of my soul? Do I believe my life to be a vapour? Do I believe that I am a sinner?—That sin caused the Second Person in the adorable Trinity, to take upon Him the form of a servant—to obey the Divine Law, as my Surety, and to die in bar of punitive judgment? Do I, in fact, believe the Divine Record, that everlasting misery, the most acute and intense, or happiness ineffable, will ensue my speedy departure from this transcient scene? If so, why hug the world, and so ardently cherish the things of time and sense? Why pant after those very things which our Lord and Master, though He might have commanded, at his pleasure, rejected, and contemned? For, though “Lord of all,” He was born in a stable, expired on a cross, and, whilst on earth, had not where to lay his head!

Ashdod Phraseology. Mr. Scott, p. 439, thus announces the presumed reception of "The Truth," by the late Mr. Henry Thornton—"A Letter received, confirmed the intimation which my Father had previously received, that his ministry had been blessed, as the means of first giving a decidedly *religious turn* to Mr. Henry Thornton's mind." Though, if *such* were all the blessing conferred, it is easily estimated by the word TEKEL! But I would fain hope, the late Mr. Henry Thornton to have been the recipient of regenerating Grace:—Nay more, that he was justified, adopted, and sanctified here upon earth, and, subsequently, glorified in Heaven; though, if such important reali-

* Perhaps no part of Christian Theology has received a greater diversity of explication and definition, than Conversion and Regeneration: Yet the semi-Evangelism, so prevalent at the present day, scarcely aspires beyond these variously defined incipients of Christian vitality. For, however genuine,—still they are only incipients; though the presumed happy prelude to Justification—Adoption—Sanctification—Glorification.

In the Christian Fabric—whenever the Building is fitly compacted, we shall recognize Justification to be its main pillar: In the developement of which, in the demonstration of the Spirit, depends the real permanent success of all Gospel-preaching. And to the efficacy of this mighty battering-ram, in the hands of Luther, is unequivocally to be attributed those breaches in the walls of Babylon, which rescued us from Papal bondage, and secured to us every temporal and spiritual blessing we enjoy.

Justification is the pedestal of that holiness, without which none shall see the Lord.

ties were intended to be conveyed by Mr. S., it is lamentable, that facts so blessed, should have been obscured and marred by Ashdod Phraseology.

As a happy contrast, I make the following extract from the Lincoln and Stamford Mercury, of May, 14, 1824. "Died, at her Aunt's, at Seaton, on Wednesday last, aged *Fifteen Years*, Harriet, daughter of the Rev. James Stockdale, late Curate of Stoke Rochford, near Grantham. This Young Lady was last year convinced of her unrighteousness, by nature and by practice; and received Grace to rest by faith, upon the righteousness and atonement of Jesus Christ, for complete salvation. Through which faith (without any works of her own, but by God's *imputation*) she enjoyed sensibly in her conscience, the pardon of her sins and peace with God:—And, at length, with a hope full of immortality, and without a struggle, or a groan, or sigh, she gently fell asleep in Jesus.—Reader, young or old, if you are saved, it can only be in the same way."

I feel the propriety of now adducing a few extracts from Milner's History of the Church of Christ, in illustration of pure Christian parlance, and, therefore in that precise ratio, directly opposed to Ashdod Phraseology. For, although the estimable Milner, in the course of his valuable labours, in tracing the footsteps of the real Church

of Christ, has inadvertently, and frequently fallen into the slough of Ashdod—yet the following are amongst his happy exceptions from that pollution.

“ If,” says Milner, “ an infidel, or sceptic, can produce any thing like this [alluding to the vast, the vital, and transforming power of the Gospel in the Roman Empire in the second Century] effected by Mahometanism, or by any other religion, he may then compare, with some plausibility, these Religions with Christianity.” Vol. I. p. 141. Should it, however, be averred, that Christianity rather implies the Christian theory, than an individual participation in its benefits, I further adduce the language of Milner:—“ Very many,” he truly observes, “ are Christians in name only, never attending to the nature of the Gospel at all. Not a few glory in sentiments subversive of its genius and spirit. And there are still more, who go not so far in opposition to godliness, yet by making light of the whole work of Grace on the heart, they are found, on strict examination, to be decidedly void of true Christianity.”* Vol. I. p. 144.

* Milner's Review of the character of Origen, is also a fine specimen of pure Christian expression. “ In Origen's conversion (says Milner) we see nothing remarkable. He received Christianity in a way of education, rather than by the quick, lively, and decisive operations of the Holy Spirit. It is not usual

Milner again observes—"Undoubtedly, the best state of Christianity, is that of a Saint, humbled under a sense of sin all his days, yet rejoicing in Christ Jesus, and bringing forth fruit with love and patience." Vol. II. p. 258. "Veracity and integrity," observes Milner, "do evidently appear to have remarkably entered into the character of Luther, as indeed these virtues are always to be eminently found in those who have the most *genuine Experience* of CHRISTIANITY." Vol. IV. p. 326. Milner again observes, "The reader will be now enabled to form a judgment, both of the soundness of Luther's Christianity, and of the earnestness with which he taught his Doctrines." Vol. IV. p. 622.

More were surely superfluous, though I venture to supererogate a few words from the Epistles of Ignatius, the splendid Martyr, and Bishop of Antioch, in the second Century, who observes—"How can we live without HIM, whose disciples even the prophets were. Let us not then be insensible of His loving-kindness :—For if he measured to us

with God to make use of such persons for extraordinary services, like those, for which Cyprian, in the prime of life, appears to have been selected from the world. Origen's views of the peculiar truths of Christianity, were, to say no more, too faint and general; nor ever sufficiently distinguished from moral and philosophical *Religion*." Vol. I. p. 458.

what we have done, we should be ruined. Therefore, being His disciples, let us learn to live according to CHRISTIANITY; *he who follows any other name than this, is not of God.*"

Further to pursue the Ashdod words, "Religion" and "Religious," were to re-slay the slain.

Amongst the various overflowings of that inherent self-righteous spirit in apostate man, which engenders Ashdod Praseology, we may also prominently recognize the expression of "Doing something for God."—Oh! if Elihu were to witness declamation so unhallowed, would he not exclaim, "Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, or thy transgressions be multiplied, what doeth thou unto God? If thou be righteous, what givest thou unto him? or what receiveth He at thy hand?" Job xxxv. 5—7. But the Ashdod professor, so far from conceding to the theorem, that "He that sinneth, wrongeth his own soul." Prov. viii. 36.—Moral and spiritual allegiance, and zeal for the diffusion of Divine Truth, become almost an implied favour conferred upon Jehovah. Nor is this confined to spiritual obedience, in its *active* influence; but extends, I fear, even to our *passively* abstaining to provoke the anger of the Almighty: Yet on this negative and positive position, Jehovah pointedly demands, "Do they pro-

voke me to anger : do they not provoke themselves to the confusion of their own faces ?” Jer. vii. 19. And Eliphaz, indignant at the folly and presumption of animated clay, peremptorily enquires, “ Can a man be profitable unto God, as he that is wise may be profitable unto himself ?” Job xxii. 2. David well knew the real state of the matter ; therefore, instead of falling into the Ashdod sin of professing to “ Do something for God,” he, in the true spirit of Christian renunciation, thus bows himself before the Most High, “ Preserve me, O God,” says this brilliant and abased Psalmist, “ for in Thee do I put my trust. O my soul ; thou hast said unto the Lord, thou art my Lord, my goodness extendeth not to Thee.”*

Of the same class of Ashdodisms, is that of reversing the whole order of human redemption, by terming, Christianity “ The cause of Christ.” Indisputably, it is a Truth, all glorious and consolatory, that Jehovah Jesus took *our* desperate cause in hand, and continues,—most graciously continues to be the Advocate and Intercessor of His redeemed family. But if we attempt to reverse this animating fact, by the self-righteous spirit and

* Or—“ Not unto us, O Lord ; not unto us, but unto thy name give we glory.”—For saith the Lord, “ I will not give my glory to another.”

speech of Ashdod, how hopeless our condition ! Yet do not our ears occasionally tingle at hearing, even experienced Ministers importuning their hearers to “do something for the cause of Christ?”

“Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. In **THY NAME** shall they rejoice all the day : and in **THY RIGHTEOUSNESS** shall they be exalted.” Psalm lxxxix. 15, 16. Those who are thus blessed—who really rejoice in the Name of Jesus, and are exalted in *His* Righteousness, ought too well to “know the joyful sound” to give any countenance to the discordant notes of Ashdod. Yet, alas ! unmindful of receiving all blessings from Jehovah, and righteousness from the God of our salvation, Psalm xxiv. 5, they are tempted by Satan to bedeck themselves in the “**PIOUS**” array of a surreptitious plumage. It is, thus, we hear of “**Pious Persons**”—“**Truly Pious Characters**”—“**Persons of sterling Piety**”—“**Persons of exalted Piety,**” &c. &c.

“Mark what sumptuous Pharisees are here!
Meridian sun-beams tempt them to unfold
Their radiant plumage, azure, green and gold.”

Such complaisant appellatives, being the pure language of Ashdod, have proved so irresistibly attractive to seven Popes, as to become their

distinctive appellative:—the last Pope being, “Pius VII.”

The word “Pious” is of redundant occurrence, both in Pagan and Papal authors; but *cannot* be a component in the original Oracles of God—such a word being, both in import and analogy, directly opposed to the relative condition of sinful and ever-sinning man,—and that Deity which is holy, just, and good.

So entirely remote, indeed, is the word “Pious,” from Christian identity, that the Roman Emperor, Antonius Pius, was about the year of our Lord, 140, a most virulent persecutor of Christians, and not improbably, surnamed “Pius,” from his very zealous efforts to diffuse Paganism by exterminating Christianity!

The word “Serious” is another scion of the Ashdod stock, being certainly never intended to denote the operations of Grace. How many, indeed, who though both serious and sad, are utter strangers to the Grace of God.

Seriousness, as opposed to volatility, is good; but “joy and peace” are the Believer’s high privilege. Hence, the word “Serious,” as well as that of “Pious,” does not occur in the extensive pages of Holy Writ:—to depart from the pure diction of which, is attended with a thousand dangers.

Fain would I here, also, lend my puny aid in

deprecating the Christian adoption of that lacquey of Ashdod—that verriest drudge of Mammon, the word “Respectable,” which taints and carnalizes the pure attributes of the Gospel, at its every collision. When may we hope the Apostle Peter’s injunction, to speak as the Oracles of God direct us, shall receive the deference due to it?

Previous to taking my leave of the Ashdod progeny, a few concluding comments on the word “Enthusiasm” may not be out of place.

The first effect of Adam’s transgression, caused him, through conscious guilt, to flee from the presence of his Maker. This slavish dread, and even hatred of God, has ever since been inherent in the human heart. When any are brought nigh by the blood of Christ, Eph. ii. 13. “Enthusiasm” is the presumed agent, in the estimation of those, who are still in a state of alienation.

Hence, the words “Enthusiast,” and “Enthusiasm,” are ever flippant on the lips of the mere *soi-disant* Christian, in every hue of carnal profession, from the Pagan undergraduate to the “Practical” Vicar—who, alike, have been spared the pangs of the new birth.

The words “Enthusiast” and “Enthusiasm” are obviously of Satanic origin. For, although a Laodicean spirit is expressly reprovèd in Scripture, not the shadow of vituperation is ever, either

expressed or implied against "Enthusiasm." And if one particle of the Love of Christ, in the heart, does not involve the intended imputation, the carnal mind has abated from its native enmity.¹

If the Epistles of the beloved Paul are not a brilliant display of Christian Enthusiasm, they are unworthy of their distinguished author, and of the matchless subjects of which they treat.

Perhaps, in nothing, is the enmity of the carnal mind more strikingly demonstrated, than in the arbitrary use of the words "Enthusiast" and "Enthusiasm:"—When applied to Christianity, they are intended to convey an intensity of reproach—but in reference to all other subjects and objects—the very perfection of praise. In illustration of this, I make the two following extracts. A certain fashionable writer, in her "Tour through Italy," observes—"Canova was then (1820) past sixty; but though his health was frail, his Enthusiasm was fresh, and his mind vigorous. He was occupied on his Nymph, which he himself counts a *chef-d'œuvre*." Thus, Enthusiasm, in forming a "graven image," is deemed by the world, to be every thing that can be wished; though any thing like Enthusiasm towards Him, by whom we live and move, and have our being, is deemed contemptible in the extreme, and derogatory from the vigour of the human intellect; yet, in image

making, it is the essential concomitant ! An extract from one other writer may suffice. Lord Guilford, as head of the Greek University, at Corfu, having assumed the ancient garb of Socrates, having also required the professors and young Sophs to adopt the Grecian costume, this writer observes—" If his Lordship can, by imposing the ancient garb of Greece, on the persons of his students, kindle a real Enthusiasm in their souls, some good may be effected."

Hence, it would seem, that " Enthusiasm" is not of necessity an evil :—Pagan Enthusiasm is admirable—" it may," we are here told, " do good to the soul." It is, therefore, only Christian Enthusiasm that is baneful :—or in other words, the Enthusiasm might be forgiven, were it not for " the offence of the cross," that hateful concomitant of the Gospel of Christ, which has ever been

" ——— scandal in the Jew's esteem
And folly to the Greek."

THOUGHTS

ON THE

Impropriety of the Ministers of Christ,

OR,

PRIVATE BELIEVERS—AS SUCH—

HABITING THEMSELVES IN BLACK APPAREL.

THE Divine Oracles, it must be conceded, are a rule of life in all things. This principle is so obvious, that it would at once be recognized, even by the Mussulman, or Hindoo; who, on being present at our Christian Assemblies, would take it for granted, that though our Shasters required neither the Crescent or the Turban, they imperatively demanded the Minister, nay almost every Believer, to be clothed in BLACK. Great, therefore, would be the surprise, in learning, that, though The Word of Life contains many intimations in reference to dress, the assumption of *black* apparel is neither expressly enjoined or indirectly implied. But, on the contrary, to clothe in black, is the emblem of

the Divine displeasure:—"For thus hath the Lord said, the whole land shall be desolate, yet will I not make a full end; for this shall the earth mourn, and the heavens above be black:”—A colour so well known by the inspired writer of the Canticles, to be the emblem of spiritual non-attraction, that in personifying the Church of Christ, he thus describes its then low state and deformity—"Look not on me, BECAUSE I AM BLACK," says the Church Cant. i. 5.—alluding to the vestments of the Priests of Baal, who had the name of Chema-rims, Zep. i. 4, from their being clothed in black garments; and, therefore, termed by Anthony Purver, in his literal translation of the Bible, "Black Ones," a term, which the profane avarice of parents, in educating their children for the sacred functions of the pastoral office, without any regard to their Christian identity, is, alas, even at this time, rendered too obviously, and too extensively applicable to those, who

"Are well prepared, by ignorance and sloth,
By infidelity and love of world,
To make God's work a sinecure; a slave
To their own pleasures and their patron's pride!
From such Apostles, O ye mitred heads
Preserve the Church! and lay not careless hands
On skulls that cannot teach and will not learn."

* Jer. iv. 27, 28.

For these Reverend Gents to array themselves in sables, is unquestionably an act of candour, and precisely as it ought to be :—But for the Redeemed amongst men, who shall hereafter come to Zion, with songs and everlasting joy upon their heads—who shall “be clothed in white garments.” For these, the children of light, to assume the Livery of the Prince of Darkness:—to whom is reserved the blackness of darkness for ever, Jude xiii.—is surely an incongruity the most incongruous !*

“ Why should the children of a King
Go MOURNING all their days?”

Such an act being alone appropriate to the Papist—The Necromancer—The Socinian—The carnal Churchman—and to those who are the objects of a specific “WOE!”

Black is distinctively the emblem of punitive

* St. Pierre, in his “Studies of Nature,” has endeavoured, though I think quite unsuccessfully, to demonstrate a law of contrarieties, in natural appearances ; which he has variously exemplified.

Had St. Pierre been as familiar with the Kingdom of Grace as that of nature, he could not but have recognized a fact so striking, as that of the redeemed amongst men assuming a dingy aspect, in token of their having been “brought out of darkness into marvellous light.”—Of their selecting a lurid exterior, as the outward and visible sign of a lucid interior.

justice,*—not only in its legal Ministers—but also in the culprit. Hence, black apparel is deemed, not only the requisite attire of the Judicial Bench, &c. but scarcely less essential to a decorous criminal exit:—But whence the analogy between a debtor to human laws, and a partaker of Grace!—an heir of Glory?

* Though Death is the gate of Life to the Believer, yet being, when abstractedly considered, the judicial consequence of transgression—it is, perhaps, in this sense, and *in this only*—a fit occasion for the imposition of sables. Their general adoption is merely an act of carnal conformity to the world, divested of all theological reference.

As individual Christianity can arrive at consummation only through the medium of corporeal dissolution, to mourn for the departed Christian, is that act of unbelief, which lays the axe at the root of the Christian theory. Of this Paul was himself so well aware, that in writing to the Thessalonians, he expressly tells them, “I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.”

THE END.



